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The Missionary Herald

VOLUME CV FEBRUARY 1909 NUMBER 2

ARRANGEMENTS are well under way for this co-operative missionary undertaking by the American Board, the Congregational Home Missionary Society, and the American Missionary Association. The opening meetings are scheduled for January 26, 27, and 28 at St. Johnsbury, St. Albans, and Burlington, Vt., in connection with the Church Building Society, the Congregational Education Society, the Sunday School and Publishing Society, and the Congregational Board of Ministerial Relief. By the middle of February it is expected that in all five districts there will be simultaneous meetings. A most gratifying and hopeful feature in connection with the campaign is the heartiness of response to it and concurrence in it on the part of ministers and laymen alike. It shows how generally the community and solidarity of all missionary work is coming to be recognized. The success of this joint campaign will mean a new Congregational *esprit de corps*, or, what is still better, a fresh realization of the mind of Christ for his kingdom on earth.

The Joint Campaign

A WIDE gap is left in our missionary ranks with the falling by the way of Dr. William S. Ament. He was not only a man for the emergency, as he proved himself so eminently in connection with the Boxer horrors at Peking; he was even more a man for the steady application and direction of missionary forces by which "the kingdom of God cometh not with observation." His working of the mission field was intensive, running deep and getting close to the common life of the people. He did not seek notoriety. It was thrust upon him by a great emergency which brought his resourcefulness and leadership under the lime light. He bore himself with such calmness and self-possession under criticism, at first ill-informed and afterward not at all generous when it was better informed, as to give the impression to many that he was insensitive and indifferent to it. Those who were closest to him know well how deeply the iron entered his soul that he should be suspected and accused of selfish and even unrighteous courses in taking measures, at great sacrifice to himself, that were so effectual for relief of a desperate situation.

Dr. Ament

THE young people's interest and participation in the work of the American Board, so efficiently superintended for the past few years by Associate Secretary Harry Wade Hicks, is to be carried forward in the future under a modified arrangement. Instead of a distinct department for young people the Home Department will be extended to cover this work, with an additional secretary as assistant to Secretary Patton. This new alignment, it is believed, will give greater concentration, more thorough system, and increased efficiency to the whole home end of the Board's administration.

Re-alignment

CHOICE has already been made of a man to fill the position of Assistant Secretary in the Home Department in the person of Rev. David Brewer Eddy. And it is a most happy choice. Mr. Eddy has already resigned

The New Secretary

his pastorate of Trinity Church, East Orange, N. J., with a view to accepting this appointment.

Mr. Eddy was educated at Yale, Auburn and Hartford Seminary, and Oxford University. He was a member of the 1898 Yale Missionary Band, a forerunner of the present Young People's Missionary Movement, and also spent much time among the colleges as secretary of the Student Volunteer Movement. He has visited the mission field, and has been a student of the work for nearly fifteen years. Of late he has been raising the budget for the Yale Mission in China, besides doing a growing work in his parish at East Orange. He will bring to this important branch of our foreign missionary service a high order of ability and training, a strong missionary sympathy, a vigorous and attractive personality, and an abounding youthful spirit.

Missionary Advisers

IN the work of reorganizing Turkish institutions under the new constitution local officials are finding their most valuable counselors among the resident missionaries. Recently the governor of the Harpoot vilayet called upon Rev. H. N. Barnum, D.D., and asked him to suggest and advise as to what could best be done to meet the general situation in the country. He mentioned schools, social conditions, and commercial enterprises as matters about which he requested that Dr. Barnum take time and suggest plans which might be practical and beneficial for carrying into effect in his local administration. Dr. Barnum and President Riggs, of Euphrates College, are working upon plans which will later be submitted to the governor.

An Educational Commission

THIS same governor has appointed a special commission of seventeen men to organize an educational system for that vilayet. Among the number appointed are Professor Tenekejian and Professor Nahigian, the two senior members of the faculty of Euphrates College. Both are graduates of that college, while the latter took a post-graduate course in the University of Michigan, at Ann Arbor. Both are men of high standing, with powers of leadership and long experience in educational matters in connection with the college. In the opinion of Dr. Barnum, it is evident that these two Harpoot college professors are bearing the brunt of the work, as they only are trained educators and capable of broad thinking and planning. In fact, they only of the number have received a modern education. This brings the American Board into pretty close touch with Turkish affairs, as it was directly instrumental in the establishment of Euphrates College, whose first president was its missionary, Dr. Crosby H. Wheeler, and its president today, Rev. Henry H. Riggs, grandson of Dr. Elias Riggs, who for sixty-eight years was missionary of the Board in Constantinople.

Twice Consecrated

WHEN the schooner *Hiram Bingham No. 2* was launched at San Francisco last November a simple service of consecration was held, committing the little ship to Him who commands the wind and sea that they obey him, and to minister in his name among the Pacific Islands.

When it touched at the port of Honolulu in December another commemorative service was held on its deck as it was about to resume its voyage. A goodly company was gathered, representing various churches and the Salvation Army. Among them were several bearing such well-known missionary names as Gulick and Scudder, as well as others with native Hawaiian names. The exercises were arranged somewhat after the order of those held in New England seaports eighty and ninety years ago on board the ships which bore the pioneer missionaries to the Hawaiian Islands. Captain Walkup, whom the natives in the South Seas regard as one of their best friends, spoke of the late Dr. Bingham's great work of translating the Bible into

Gilbertese and amplifying a poverty-stricken language of 4,000 words into one of 12,000 words. He thanked those present for their kindly feeling toward him and the interest they expressed in his work as a missionary navigator.

Sociological Mission Study

THE incidental aspects of missions are coming to be the more widely noted by careful observers. Our ablest statesmen today are ready with acknowledgments of indebtedness in their department to the work of Christian missionaries. The sociologists are beginning to follow their example; at any rate, so far as to recognize in the missionary undertaking and achievement a group of facts and phenomena coming within their field of observation and study. In Washburn College, Topeka, Kan., with its 750 students, the Department of Sociology, under Prof. D. M. Fisk, offers a full year's course in which the comparative study of religions serves for an introduction to an advanced study of missions. An extensive bibliography has been assembled to give facility for carrying on this work.

Dr. Thompson's New Colleague

THE December board meeting of the London Missionary Society was signalized by the election of Prof. G. Currie Martin, of the Yorkshire United College, Bradford, to the office of joint secretary with Dr. R. Wardlaw Thompson, whom eventually he will, no doubt, succeed. The election was made with entire unanimity and thorough conviction that Professor Martin is pre-eminently fitted for the work. Through two pastorates, one of five years at Nairn, Scotland, the other of eight years at Reigate, England, and five years in a chair of New Testament teaching at Bradford, he has cherished and cultivated an enthusiastic missionary spirit, at the same time giving proof of superior executive gifts. He is a man of genial temperament, of large good humor and winning personality, as will be readily remembered by all who were so fortunate as to make his acquaintance when he was a delegate to the International Council at Boston in 1899. The London Missionary Society is to be highly congratulated upon commanding a man of such resources and strength for its service.

HENRY STANLEY HOLLENBECK, M.D.

A Physician on the Way

A MUCH needed physician has been found for the West Central African Mission. Henry Stanley Hollenbeck, M.D., was born in Sheldon, Io., and received his education in Beloit College and Iowa State University, his medical course having been taken at the Northwestern University Medical School, Chicago. His testimonials speak of his high standing as a scholar, being also captain of the football team of the Iowa State University and president of the Young Men's Christian Association. Since his graduation from medical school he has been for a year and a half interne in the Milwaukee County Hospital, so that he goes forth amply equipped for service in the mission field. For the further fitting of himself for his life work he purposes to take a three months' course in the School for Tropical Diseases in London; he will not, therefore, reach the mission field until midsummer, although sailing from New York on January 2. Dr. Hollenbeck has been a Student Volunteer for nine years.

An Impartial Verdict

Upon his return to Japan Professor Takahashi, who had been sent out to this country to inquire into the causes of anti-Japanese feeling, especially in the Pacific states, had reports to make which are remarkable for both insight and fairness. In his opinion there has been fault on both sides. He blames the Japanese for entering this country in ill-advised and suspicious ways. The chief fault with the Americans is that of misapprehending the Japanese. The great body of our people he acquits of anything like ill will toward the people of Japan. It was only among the recently naturalized European laborers, the politicians who seek their vote, and the newspaper correspondents who took offense at the restrictions put upon them during the war, that he detected any bitterness of feeling toward his countrymen. He concludes that a better understanding of the Japanese by the Americans is the chief thing needed to insure thorough friendship between the two nations.

An International Opium Conference

A conference of twelve nations to consult as to the opium traffic in the Far East and concert measures for the control and abatement of it is called for February 1 at Shanghai, China. Credit for the initiative in so humane an undertaking very largely belongs to our United States government, from which proposals regarding it have been submitted through the State Department to the other eleven nations to be represented by commissioners, namely, Great Britain, France, Germany, Italy, Holland, Portugal, Persia, Russia, Siam, Japan, and China. Each of these governments is expected to have its own investigation of the opium situation made independently, so that it may be in position to act both with a view to the phases of the traffic within its own territory and as a matter of international commerce. As the success of this conference will affect so directly and materially the progress of missionary work in those countries, it is pertinent and timely that the meeting of this conference, February 1, should be kept in prayerful remembrance by all who have the welfare of these missions at heart.

Prayer for the Moslem World

Every week should be in some real way a Week of Prayer, and would be so nominally if every cause worthy enough and urgent enough to command the united prayers of Christian people might have a week set apart for it. The object for which a special season of prayer is appointed during the last week of February this year is most worthy and urgent. The Arabian Mission requests its supporters and friends to devote that week to prayer for the Mohammedan world. The appeal is made unusually emphatic this year, in view of "what God has wrought since last July in the Turkish empire in opening doors and giving freedom to the press; what he is doing in Arabia in preparing highways for his gospel in the building of railroads; what he has done and is doing in Persia, Egypt, and Morocco by the plowshare of his providence in preparing the soil for the sowing of his Word."

An Extension of Time

Among the larger benefactions of the past year was the offer by Mrs. Russell Sage of $250,000 to the American Bible Society on the condition that an equal sum from other sources should be provided to increase the endowment funds of that society by a full half million. As the year-end limit to the condition approached it became evident that there would be neither time nor means at command even nearly to fulfill the subscription. Mrs. Sage herself came to the rescue, by extending the time within which the other $250,000 might be subscribed through another twelve months. This gives the managers and officers confidence that they will now have space to get into full operation their far-reaching plans and be able to raise the full amount.

The endowment of this society is of vital interest to mission workers in all

parts of the world, as it furnishes them the chief implement with which their work is to be done, the Bible in the vernacular of the people to whom they go. When the missionary has to make a new translation of the Bible into a language or dialect perhaps unwritten before, he has the treasury of the Bible Society behind him as a kind of insurance that his version will expeditiously and serviceably be put in print.

Starving for Bread

MR. PARTRIDGE, returning to his field, has just made the journey from the Black Sea to Sivas, and writes that along the way the carcasses of dead horses told the story of the high price of grain; and the price rose as they journeyed toward the interior. At Sivas wheat is five times what it was five years ago. The day laborer's wage in that city is one-third what is paid in Constantinople, while the price of bread is higher and work hard to find.

Similar tidings of want and starvation come from Mardin, far to the south on the edge of Mesopotamia, from Bitlis and Van, on the eastern border, and from Erzroom, on its high northern plateau, where winters are frigid and snowbound. A Christian teacher, visiting a village in that region, was met everywhere with the cry: "Have mercy upon us. Give us bread. We die."

These are grim facts. In the burst of sympathy for the sufferers in Sicily and Southern Italy let not the sufferers in Turkey be overlooked.

Not without Honor

THE heroism of the missionary is a matter of common remark. It is not so common that his name is enrolled in some hall of fame, or himself decorated at some court of honor. Such recognition of his personal worth and the value of his service to the world has, however, occasionally been made, as when the blue ribbon of the French Legion of Honor was given to Robert McAll, and burial in Westminster Abbey accorded to the body of David Livingstone. Another instance of it has recently occurred in Japan, where, on December 11, the emperor conferred the Fourth Order of the Rising Sun upon Dr. DeForest soon after his return to work in that country. The ostensible occasion was the aid rendered by Dr. DeForest to the soldiers of Manchuria and his relief work during the famine. But no doubt his good offices in promoting a friendly feeling toward Japan while in this country figured large as an underlying consideration.

For this is by no means the only form in which honor has been done to Dr. DeForest since his return to Japan. In Sendai, the city of his residence there, he was met at the railroad station by a large crowd of people with banners and lanterns and fireworks. All classes of the community joined in the jubilation, from governor of the province and mayor of the city to students and jinrikisha men. The feeling was general that here was a man who had proved himself a friend of Japan, not only by leaving his home and coming among them as a missionary of Christ, but by going back to his own people as a missionary of peace and good will in relation to Japan. A Japanese daily paper expressed the common appreciation of Dr. DeForest's services in counteracting what it calls "Hobsonism" in the United States: —

"There was a great work to do for those who loved humanity, and Dr. DeForest took up the work. From the pulpit and in the press not a day did he spend idly, but Japan's standing as a nation was fully explained. Many began to open their eyes, and his words, coming from thirty years' experience in Japan, had much effect in turning the tide which once threatened the traditional friendship of the two nations on the Pacific. To our mind his work was worth more than Sperry's sixteen battleships in cementing that friendship, and in this sense we extend to Dr. DeForest, our now national benefactor, warm welcome hands."

Our Missions In Miniature

Western Turkey

Stations,	6
Outstations,	95
Missionaries,	84
Native laborers,	405
Churches,	44
Communicants,	4,771
Schools,	144
Pupils,	8,126
Native contributions,	$79,533

DR. CYRUS HAMLIN

Places Where Missionaries Reside

Constantinople
Adabazar
Bardezag
Brousa
Smyrna
Cesarea
Talas
Sivas
Marsovan
Trebizond

WESTERN TURKEY

COMPRISING, as it does, almost all of Asia Minor and the shores of the Ægean, the Western Turkey Mission field covers ground that is both classical and Biblical. Our ninety-six "ambassadors" (including eighty-four regular missionaries, both male and female) are at work in the land of the Hittite and Lydian, the Phrygian, Cappadocian, and Galatian, and also that of the Greek and Trojan. On both sides of the Hellespont and over the very plains watered by the famous Halys, Hermus, Granicus, and Mæander Rivers, along the routes trod by the armies of Cyrus and Crœsus, Darius and Alexander, and by the great commercial caravans from the East, the modern successors of Paul and John, Polycarp, Papias, and Chrysostom are carrying the evangel of Christ to the millions about them. It is classical if not holy ground. Presumably Homer, as well as Paul, would often be in the minds of the missionaries had they time to think of their Iliads. Many of them, as it is, have to use the Greek language along with the Turkish and Armenian, for the missionary work for Greeks, both in Turkey in Europe and Turkey in Asia, is carried on by the Western Turkey Mission rather than by European Turkey.

The modern missionary in Anatolia, as Asia Minor is often called, has suffered, if not preached, like Paul. Until very recently, when liberty, equality, and fraternity made themselves heard, the missionary has been oft in perils of waters, of city, and wilderness; in perils of robbers, countrymen, and false brethren; in weariness and painfulness; in watchings, fastings, and even cold and hunger. In fact, not to speak of the massacres, the American Board missionary has suffered as much from restrictions under the Turkish *régime* of the nineteenth and twentieth centuries as did Paul under Rome, constantly thwarted as he has been by the government and hampered on every side by politico-religious hostility.

Nevertheless, beginning with the

work at Smyrna in 1820, and under such pioneers as Goodell, Schauffler, Hamlin, Riggs, and Dwight, the missionary work for Christ and his free gospel has been pushed eastward from Constantinople to Trebizond, near the eastern shore of the Black Sea, southward to the Taurus ranges and the Mediterranean Sea, and westward along the shores of the Ægean to Salonica and even to Athens. The territory in which, thanks to years of thorough exploration and careful selection by the pioneer, we now hold strategic centers, and for which we alone, as an American missionary board, are responsible, is as large in area as half of our Atlantic seaboard, almost as large as the five states of Michigan, Ohio, Indiana, Illinois, and Wisconsin taken together, and considerably larger than California or the two states of Oregon and Washington. It is a field nearly twice the size of Colorado and with twenty times the population (1900 census). It is a field, too, where, to speak of the religious conditions, the 7,000,000 Mohammedans in Asia Minor outnumber the Gregorian, the Greek, and Protestant Christians seven to one. Yet it should be added that Christianity in some form has been professed here ever since the Gentiles first heard Paul's story, and that consequently the religious atmosphere is not a little influenced by Christian ideas. In and around missionary centers the atmosphere is especially charged with evangelical truth. But the field is still one of tremendous need, one not yet adequately manned nor nearly covered.

Stations of the Western Turkey Mission have been established, and evangelistic, educational, and medical work developed, at Constantinople, and at Adabazar and Brousa in the vicinity of the capital; also on the heights of Marsovan; at Trebizond on the Black Sea; at Sivas and Cesarea in the interior; and at Smyrna not far from the place where Paul said, "A great door and effectual is open unto me."

The evangelistic work has resulted in the formation of the Protestant or Evangelical Church, there being forty-four organized churches in the Western Turkey field, fourteen of which are now entirely self-supporting, with about five thousand communicants and seventeen thousand adherents. Three

hundred are added yearly upon confes- of faith. There are fully 120

A GLIMPSE IN MARSOVAN

other places where preaching is regularly done and the Bible studied.

But the evangelical influence of the mission is not confined to the Protestant communities. There are over a million Gregorian and Orthodox Christians, who are, in a way, open to the persuasive power of personality if not to preaching. Though the great majority of these "Christians" are steeped in formalism, ignorance, and superstition, many of them are open to the truth of the Gospels. Indeed the field for activity would be discouragingly limited were it confined to the work of making Protestants. The largest Protestant center is Cesarea, but even there the Protestants number less than three per cent of the total "Christian" population, and the proportion, though ever increasing, barely gives evidence of growth. So then the aim of the mission is to "preach Christ crucified" to the Armenian and Greek, and to help reveal the God and Father of Jesus Christ to the millions of other Ottomans about them.

With true missionary zeal, too, have hospitals and dispensaries been established at such centers as Marsovan, Cesarea, and Sivas, and medical work is contemplated for Constantinople. These institutions, under the lead of competent foreign and native physicians and surgeons and able Christian nurses, are doing as much as any agency in revealing the heart of Christianity. Not only do they break down Moslem prejudice, but also do they create confidence in the Christian purpose of the missionary, and lead many to the great Healer himself.

But it is, perhaps, in the educational work for Christ that these American Board missionaries have made their most lasting impression upon Western Turkey. Institutions, from secondary education up to the college and theological seminary, have been developed at great cost of money and energy in Constantinople and vicinity, Smyrna, Marsovan, Cesarea, and Sivas. Of those now supported by the Board there are 123 common schools, sixteen boarding and high schools, three colleges, one normal, and one divinity school.

Notable among the colleges established by missionary effort are Robert College and the American College for Girls at Constantinople. The former has always had a missionary as president, and the "A. C. G. C.," as it is called, boasts not only of a missionary president, but of missionary instructors as well. Anatolia College at Marsovan needs no introduction, nor do the International College (for boys) and the

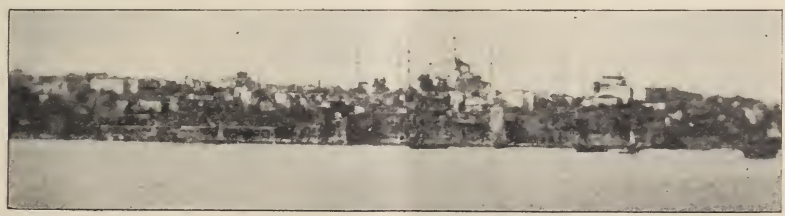
A VIEW OF ROBERT COLLEGE

Collegiate Institute (for girls) at Smyrna. Mention should also be made of the high schools for boys at Bardezag near Constantinople, and at Cesarea; also such high schools for girls as those supported by the Woman's Board at Gedik Pasha near Constantinople, Adabazar, Brousa, Marsovan, and Sivas.

Woman as well as man has been taught how to think and live, how to be a "living epistle of Christ known and read of all." The ideal of genuine Christian education has not always been attained; many have been the disappointments. Yet the missionaries have lived long enough to see the wisdom of their choice confirmed, and the direct and indirect helpfulness of their educational system, as a true "evangelizing" agency, proved.

While the work and missionaries in Constantinople constitute a station of the Western Turkey Mission rather than the European Turkey Mission of the Board, and though the city is particularly the headquarters of the Western Turkey Mission, yet the imperial capital is naturally and logically the headquarters of all the American Board missionary work in Turkey. Not only do we find there the treasury of the four Turkish Missions of the Board, but the publishing house for all Turkey as well. Fully ten million pages of Christian and educational literature, not counting the thousands of copies of Scripture in the vernacular, have been printed each year in Turkish, Armenian, and Greek for the past forty years. Millions more would be eagerly devoured and probably well digested were there more money. The organ of the evangelical churches of Turkey, the *Avedaper*, is published there. It is a weekly that has to supply at present the facts and force of *The Congregationalist*, *Sunday School Times*, *Missionary Herald*, and *American Missionary*, all in one, and that, too, for the Turk and Greek, as well as for the Armenian. Western Turkey faces an opportunity unprecedented. The missionaries there are in a position to do mighty things for God *now*.

In a word, Asia Minor, with over ten millions of souls, hitherto one of the most difficult and discouraging mission fields in the world, has, as if by the hand of God, become one of the most rewarding. It is a field belonging almost exclusively to the American Board. New opportunities and new responsibilities are constantly put upon us. Money, as well as life, invested in that country today will accomplish more than at any previous period in its history for the establishment within its borders of Christian institutions and for the raising up of men and women for aggressive Christian effort.



FROM THE BOSPORUS

OUTLINES OF SERMONS BY NATIVE PREACHERS

MUCH interest has been expressed in the brief outlines of sermons by mission preachers published in last September's *Herald*, and also requests that others might be forthcoming from time to time. Accordingly two more are given here along with the full text of the address by an African chief to his fellow-tribesmen.

OUTLINE OF A SERMON PREACHED BY PASTOR GNOH OF THE PEACE STREET CHURCH, FOOCHOW, CHINA

Text. — And who knoweth whether thou art come to the kingdom for such a time as this? Esther 4: 14.

Subject. God-given Opportunity.

Introduction. The Scriptures reveal God and Christ always at work for the good of mankind. While many are dying all about us, we are spared, not for the purpose of eating and drinking, not because we have not sinned, but because of a very important work.

Esther was reserved for a great work, even the salvation of her countrymen, and the opportunity for it had come. God has reserved each of us for the salvation of our countrymen as the most important of all work. Note the opportunities.

I. The prevalence of poverty is an opportunity. Upon all sides are cries of distress. Here is opportunity for the Christian Church to teach new methods of gaining a livelihood, to teach people to use their brains. Christ worked for the salvation of both souls and bodies.

II. The prevalence of pestilence is also an opportunity. Plague, cholera, etc., carry off thousands. All these come from uncleanliness and ignorance. It is the opportunity to teach people the importance of cleanliness in their persons and surroundings, to dispel ignorance and superstition and with them opposition to all important improvements.

III. Much in educational systems is an opportunity. Astronomy, geography, and physiology may gradually lead up to the gospel of salvation. People are all convinced of the evil of opium. The church has the glory of first agitating against it. Here is an opportunity that God has prepared for the spread of his gospel.

Conclusion. We have long prayed that the gospel gate might be thrown wide open. It is now wide open. We must enter it to rescue our countrymen from the hand of Haman, that is, from the evils of the present time.

OUTLINE OF SERMON BY MR. ELIJA HLANTI AT MOUNT SILINDA, SOUTH AFRICA

Text. — A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. John 13: 34.

This is my commandment, That ye love one another, as I have loved you. John 15: 12.

Subject. A Measure and an Example.

Introduction. Love is a necessary quality. A human being who has no love is not a human being of any account.

I. If love is present it appears in action and works. God showed it in Jesus Christ; Jesus manifested it by doing his Father's will. Perfect love does not tell tales, does not deceive, does no ill. God when displeased with people for their sins reproved them directly; Jesus when he was on earth followed the same method.

II. Here is the measure and an example for Christians. Why are there some who when they hear an evil report about a brother go not to him, but to others, and report the matter, doing all they can to discredit him? Is that following the example of Jesus? Is that love?

Conclusion. If a person comes upon another pierced with a spear, one of his own people, what does he do? He pulls out the spear and tries to help him all he possibly can. But if the injured man is found by an enemy, the enemy puts an end to him at once. So the believer who has no heart to help the sinning one is very energetic to go and tell others of his fault. If you love each other it will appear in your helping and restoring others that are fallen.

ADDRESS OF TOM MAPANGISANAS TO THE HEATHEN MEN AT MT. SILINDA

Men, fathers and brothers, ye know me. I was with you in days not long gone by. We were together in Ngungunyana's Army. We were in the same regiment. I see here some who marched and slept with me in the same raids. We have spilt innocent blood together. We have danced the war dance before that great man, and been praised by him because of our deeds of violence.

Yet Ngungunyana was not our friend. He was a foreigner, and not of our kith and kin. And when we soldiers got wind of a raid being planned against our friends across the Sabi, we sneaked away from the quarters at night at great risk, and sent warning to those friends that they might have time to flee to the mountains before raiders arrived; and we went with those raiders and killed these very friends if we found that they had not taken warning.

Now you know that Ngungunyana was a terrible lion, devouring on all sides whom he would, and we were willing to warn our friends of the coming of the lion. But here we see these good men, the missionaries, and their families coming to us to warn us that there is a great lion, Satan, who is on the warpath, and they, although foreigners, come and warn us to flee from the wrath of Satan who goeth about seeking whom he may devour. Now when the raid was over our friends used to send to us and thank us for the timely warning, and many of us fleeing from the displeasure of Ngungunyana found refuge in the homes of those we had warned. But you, what do you do for these missionaries? Nothing. You try to keep your children from school, and will not attend the services. I believe the missionary is right when he accuses you of having made a compact never to become Christians. I believe, as says the Psalmist, you have agreed together to break asunder the bands of God. Why is it that not a man in all the Silinda station has accepted Christ? Not one man among all the men whom the missionaries found living here, not one of you, converted! Surely you are in league against God. Where is your gratitude? Do you care nothing for these people who are giving you this timely warning? Can't you show as much gratitude as did our friends across the Sabi? A much worse enemy of our people is here than Ngungunyana ever thought of being. Friends, follow me. I thank the missionaries for having given me warning. Come over and join us.

CHRISTIANITY GETTING ACCLIMATED

FROM the first Christianity has accredited itself as the universal religion, not only by its affinity for what is common to all races and conditions of men, but also by an ability to adapt itself to the peculiarities by which races and conditions of men are distinguished. Along with the truth that in Christ Jesus there is neither Jew nor Greek, is the companion truth that as Son of Man he speaks to all men in the tongue wherein they were born. To the Jews the gospel of Christ became a new Judaism, to the Greeks a new Hellenism, to the Romans a new Latinity, to the Ger-

AHMEDNAGAR CHURCH AND CONGREGATION

mans a new Teutonic spirit. Christianity was native to a subtropical climate, but is not an exotic in any other latitude. It becomes readily acclimated in every zone in which it has been transplanted. It was cradled in Western Asia, schooled in North Africa, matured throughout the continent of Europe, colonized in the Americas, and now is addressing itself to the stupendous task of redeeming both the stagnant humanity of Continental Asia and the savage humanity of Darkest Africa. Still it continues to show its original genius for getting acclimated among the people whose life it renews and transforms. This is observable today in India in exceedingly interesting ways. Rev. Alden H. Clark and Dr. Robert A. Hume both have recently remarked certain striking indications of it in their particular field, which may be dovetailed together in a single sketch.

The growth of a real missionary spirit among the Indian Christians is manifest in the National Indian Missionary Society organized about three years ago. All its officers are native Christians, as also those by whom its operations are to be superintended and carried on. Each mission of the society is to be affiliated with some branch of the Christian church in its vicinage. The first of these missions was started in the Punjab in Northwest India, and is affiliated with the Church of England. The second was in North India, and is affiliated with the Presbyterian Church of America. The Marathi Mission has offered the National Indian Missionary Society a field between their Ahmednagar and Sholapur districts, but work there has not yet been organized.

Sunday, October 4, was a red-letter day in the history of the Christian community of Ahmednagar, for on that day the pastor of the First Church of that city, the largest Indian Christian church of Western India, where about 1,300 people worship every Sunday, offered himself for missionary service in connection with the new missionary society. He read a simple statement, in which he told of his great desire that the church might do more missionary work, and his efforts to get volunteers for two difficult fields which the National Missionary Society of India wished the In-

dian Christians of our mission churches to man. He then went on to say that a conviction had been growing upon him that God wanted him to go himself for this pioneer work. As the Holy Spirit had set aside Paul and Barnabas for missionary work, so he believed that the Holy Spirit had set him aside, and he asked the church to lay their hands upon him and send him forth.

This simple statement gripped the church as few events have ever done. The congregation rose to their feet and sang the Doxology, and then another hymn of praise, and finally another one recently written by a famous Christian poet which bids fair to take its place alongside of "My country, 'tis of thee," as an expression of Christian patriotism. It was no small thing for a well-settled pastor, with a comfortable salary, in a large city church, to volunteer for a pioneer work in a district far from friends and far from the railroad. All are hoping and praying that it is the dawn of a new day of real missionary enthusiasms among the people of India. If this big Ahmednagar church leads the way, all the churches will probably catch the spirit and fall in line, and a splendid, spontaneous, indigenous forward movement will result.

A MEMORABLE CHRISTIAN ENDEAVOR CONVENTION IN SPAIN

By FRANCIS E. CLARK, D.D.

IT has been my privilege of late to attend some remarkable Christian Endeavor conventions in Great Britain and on the continent of Europe. The meetings in England, Ireland, Scotland, and Wales occupied some six weeks, and were held in about thirty different centers. In numbers, in enthusiasm, and in a vigorous grasp of the fundamental principles of Christian Endeavor I have never seen them equaled in the United Kingdom, though I have frequently attended meetings in these cities before.

I was also greatly interested to see the rising tide of missionary enthusiasm and the constantly growing interest in their brothers of all colors and in all lands. On the Continent particularly interesting conventions were held in Christiania, in Berlin, and in Nimes, where the French National Christian Endeavor Convention was held. But of all the meetings the Third National Convention of the Christian Endeavorers of Spain was perhaps the most remarkable. These meetings were held in Barcelona, and lasted for four days.

No Protestant meeting place in the city could begin to accommodate the members who wished to attend, and so a large theater was hired for the Sunday meetings and a dance hall for the week-day meetings. The Endeavorers came from fourteen different provinces of Spain, and all parts of the country were represented, as well as the Balearic Islands and Tangier. Though the convention was held in the territory of the Wesleyan Mission, yet many of the Endeavorers who attended belonged to the stations which the American Board has planted in Madrid, in Saragossa, in San Sebastian, in Bilbao, and other places.

Rev. William H. Gulick was one of the most enthusiastic, and in spite of his years one of the "youngest" of the Endeavorers present. Miss Webb was also there, and represented the society in the famous school of Madrid. Not only these leaders were present, but representatives from many societies that have been started by the girls whom Mrs. Gulick trained so faithfully and lovingly for Christian service also were registered among the delegates,

THE STAGE FROM THE HOUSE

At the Chairman's right are seated Dr. Clark and Dr. Gulick

THE HOUSE FROM THE STAGE

and many of the young men and women who took a prominent part in the discussions and in the devotional exercises were the fruit of the untiring efforts of the American Board missionaries in the past.

The convention had all the features of a national convention in any land. A Junior rally, which was attended by many hundreds of children, some two hundred and fifty taking part in it, was one of the features; while eloquent addresses were given not only upon methods of work and distinctively Christian Endeavor themes, but upon good citizenship, missionary extension, and all the lines which are so familiar to the Endeavorers at home.

One of the most interesting sessions was the roll call of the societies, when each society responded and presented a beautiful banner representing the district from which it came. The reports, which were almost uniformly encouraging, and some of which showed remarkable progress, were received with enthusiastic applause. More than twelve hundred people attended this meeting, and the numbers would have been far larger had the theater where it was held been able to accommodate more — and this in Spain! Many of the workers were quite overcome as they saw the hopes of years realized, and a large Protestant gathering, representing all the denominations, coming together in hearty fellowship and love.

Bishop Cabrera's three societies from Madrid were represented by his son, who was one of the speakers, and by other delegates, and Don Cipriano Tornos, the eloquent and aged "Apostle of Protestantism," who is said to be the most finished speaker in the Spanish language, declared with great emotion that now he wanted to live to see the salvation of God come to Spain, whereas before he came to the convention he had been willing to depart and be at rest.

It was a special joy to meet the missionaries from Madrid: Miss Webb, who was one of the pioneer Christian Endeavorers of Spain, and in whose room, in connection with the lamented Miss Barbour, the first society was started, as well as Rev. William H. Gulick, who has labored so long and earnestly, and who declared with great enthusiasm that no such evangelical meeting had been held in Spain "since the days of Visigoths in the fifth century."

I am sure I need not ask the young people of America who may read this very inadequate account of a glorious meeting to remember their brothers and sisters who, until recently, have been under the dominion of a bigoted church, and who are now coming out into the light and freedom of the gospel and into full fellowship with the Christians of all denominations and of every land.

MRS. CHARLES HARTWELL

ANOTHER of the older missionaries of the American Board has been called from the earthly service, Mrs. Hannah L. Hartwell having died at Foochow, China, December 7, 1908. Only one person on the list of the Board's 594 missionaries antedates the name of Mrs. Hartwell, and only three persons connected with any mission board in China, who went out as early as she, survive her on the field. Her birthplace was Sturbridge, Mass.; her maiden name, Hannah L. Plympton. She was a graduate of Mt. Holyoke Seminary in 1848, and was married to Rev. Lyman B. Peet in 1858, going with him at once to Foochow. Mr. Peet went out first as a missionary to Siam in 1839, where he labored for six years and subsequently joined Rev. Stephen Johnson at Foochow in 1847. After Mr. Peet's death, in 1878, Mrs. Peet resided for a time at West Haven, Conn., but in 1884 she returned to Foo-

MRS. CHARLES HARTWELL

chow with her daughter, Mrs. George H. Hubbard, and later became the wife of Rev. Charles Hartwell, who went out as a missionary in 1852. For twenty years Mr. and Mrs. Hartwell labored together in Foochow, devoting the energies of their later years to the work to which they consecrated themselves in early life.

Fifty years ago when Mrs. Hartwell went to Foochow the outlook was anything but hopeful; the government was hostile, the natives were suspicious, and visible results of missionary work were very meager, and for a series of years the mission was regarded as one of the most difficult as well as the least promising of the missions of the Board, but by the blessing of God upon patient and devoted labors the whole aspect has changed. Mrs. Hartwell was permitted to see, during the fifty years of her life in Foochow, the number of outstations connected with the mission increase from less than a score to 151 and the eighty-eight churches enrolling a membership of 2,790, the work advancing with remarkable strides. Mrs. Hartwell did much work as a teacher in the mission schools, and many of the students recall her helpful influence. One of her associates in the mission field said of her, "No work she did has been more fruitful than the training of her children," two of whom are rendering efficient service to the work in China, Rev. Lyman P. Peet and Mrs. George H. Hubbard, of Foochow. Another son, Dr. Edward W. Peet, of New York City, has maintained the missionary traditions of the family by his valuable service as medical counselor of the Board in the examination and treatment of candidates and missionaries residing in or passing through that city. Miss Emily S. Hartwell, of Foochow, it will be remembered, is a daughter of Mr. Hartwell. Thus closely identified has been the whole family for over a half century in the effort to Christianize China. The record thus made calls for gratitude to the God of missions.

REV. WILLIAM SCOTT AMENT, D.D., OF PEKING

IT is with deep sorrow that we must record the death of Rev. William S. Ament, D.D.,[1] who for thirty-one years has been a prominent and most efficient American Board missionary in China. For some months past he has been suffering from a disease which laid him aside from his work at Peking. Though having the best of care and the ablest available surgical skill, it was decided that the only possible hope of relief was in coming to America for such treatment as could be obtained here. On arriving at San Francisco on Christmas Day, he was met by his son

[1] Rev. William Scott Ament, born at Owosso, Mich., September 14, 1851; graduated Oberlin College, 1873; Andover Theological Seminary, 1877, having spent two years in Union Theological Seminary. He married Mary A. Penfield, August 23, 1877, and they sailed the same year for China, being located for eight years at Pao-ting-fu, and since 1888 his station has been Peking. He died at San Francisco, January 6, 1909.

and taken to Lane's Hospital, where the best medical treatment was secured, but without avail, for the end came on January 6, the trouble proving to be a tumor on the brain.

The loss of this able and devoted missionary to the North China Mission, and to the whole missionary work in China, seems irreparable. So far as our American Board is concerned, the great Peking field, with over one thousand church members and a great variety of agencies, is left with only one man, and he a physician, who is supposed to be giving his time to teaching in the Union Medical College. It was with the deepest sorrow that the station parted with Dr. and Mrs. Ament, November 24, on their sad leave-taking to return to the home land under the grave uncertainties of the situation. No more fitting record can be made here concerning Dr. Ament than that which is contained in a letter from Miss Luella Miner, of Peking, written a few days after the Aments' departure. She reports an address made on the previous Sunday by Pastor Li, who has taken on his shoulders the burden of the work which proved too much for Dr. Ament. This young pastor has recently entered upon this work, but in such a way as to give great cheer to the church and the mission. It seemed to him that there was only one subject on which he could speak, and Miss Miner epitomizes his address: —

"After a few words directly on his text, 'Barnabas was a good man,' he began to speak of the good man who had left us. He spoke from a full heart, with a voice deep with emotion, of Dr. Ament's strongest characteristic, his devotion to the work and love for the people. 'Why was it that when he was carried from the mission compound, where so many of you stood in silence, tears stood in his eyes? Why was it that at the railway station he looked at us with so much sadness, when he could not say a word of farewell? He was

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WILLIAM S. AMENT, D.D.

thinking of the church he was leaving, of all of you for whom he has cared so tenderly. He has carried all our burdens. We all went to him with our troubles of every kind, and he never turned away. It was because he carried these loads for all of us, and we helped him so little, that he has broken down.'

"Pastor Li then told of Dr. Ament's country trip through the Peking field after the Boxer troubles had begun, of his narrow escapes, of his love for the people, which made him regardless of his own safety and which dragged him from the shelter of foreign soldiers, after the American minister had ordered all Americans to leave their compounds and the slaughter had begun in Peking, to visit the smoking ruins of the American Board compound. He told how, soon after the siege of Peking was relieved, Dr. Ament, with the heart of a true shepherd, again visited the country field, seeking out the scattered, hungry people, making provision for their temporal wants, inspiring them with new hope and courage, giving himself no rest day or night, until his strength, reduced by the siege, utterly gave way, and Pastor Li found him prostrated at the station of Cho Chou. In all of the missions there was no work which was re-established after the troubles so speedily and on such a good basis as that under the care of Dr. Ament. Here he showed his administrative ability as well as his love for the people. Space fails to report at length this beautiful tribute of our native pastor. He did not paint Dr. Ament as a saint, but with keen insight into character showed that his faults were the natural accompaniment of his magnificent virtues. All in the audience, both foreigners and Chinese, could echo his statement that he had never known a missionary more entirely devoted to his work and people. He has left on many lives the stamp of a deep love, a deep consecration, and a living faith, such a stamp as can only be made by a great personality. His name is held in honor, not only in the church, but all over this great city. As the pastor spoke of how Dr. Ament loved the people and carried their burdens the audience was deeply moved, deacons and Bible-women, church members and college girls, being all in tears."

The reference made by Pastor Li to the service of Dr. Ament at the time of the Boxer Rebellion is most fitting, and the value of that service is now recognized not only by the Chinese, but by all who were familiar with the circumstances of that horrible experience through which all the missionaries in Peking were called to pass. Dr. Ament was not merely a hero, facing great personal peril, but he was a most efficient and wise administrator under conditions that called for quick decisions and instant action. He accomplished what few men could have accomplished, and, though criticised at the time most unjustly by those who could not understand the perplexities of the case, his course has won the cordial and enthusiastic approval of Chinese officials as well as of the representatives of the foreign powers with whom he was brought in closest contact. Alas, that he can no more speak or write in behalf of his beloved China! But his work for China is by no means ended; he will live long in the affection and memory of the people for whom he has given his life. May his mantle fall on some one equally able and devoted, who shall labor as wisely and effectively as did Dr. Ament. No larger sphere of influence could any one covet than this which is now left vacant.

Mrs. Ament, who had but recently gone back from the United States to China, finding her husband so ill at Peking, returned with him, and after his death came to Owosso, Mich., where the interment took place, January 12.

AN APPRECIATION OF DR. AMENT

By Secretary JAMES L. BARTON

IT was my high privilege, a little less than two years ago, to be associated very closely with Dr. Ament in Peking, and to go with him upon an extended journey down through the province of Shansi. It was intensely interesting to watch Dr. Ament as he dealt with the Chinese. His whole life work in China has been in close contact with the people, preaching to them, organizing them, obtaining their confidence, and setting them to work. I have sat by the hour in a closely packed chapel or church building, and watched him with the keenest interest as he broke to the people assembled there the "bread of life." Although I could not understand a word that was spoken, yet the way in which the people listened and responded, as their faces would lighten up with a smile or as they would become deeply sober, all gave testimony to the power of the speaker, who was evidently reaching their hearts. I have seen him speak for an hour and a half or two hours, commanding the attention of his audience to the very last moment; and then he could hardly get them to leave the chapel after he had tried to dismiss them.

Dr. Ament's addresses never seemed to be twice alike. Often he would begin by asking a question, getting from the audience a variety of answers, which afforded him, evidently, the basis for his talk, because in their answers they had revealed their thoughts on the subject that he was to bring to them. Frequently in the midst of an earnest talk he would pause and repeat a verse of some familiar hymn, like "Jesus, Lover of My Soul," and ask the audience to join in singing. There were always some Christian Chinese present who were able to help him. He would have that hymn sung again and again, until he could not discover a single person in the house who was not joining in and until the words of the hymn had been burned into the very souls of all present. Then he would take up the verse and explain it to them, often stopping in the midst of his explanation to sing it over again. One did not need to understand Chinese to know that that audience was held with the iron grip of a man who knew the Chinese heart and the Chinese mind and the Chinese language, as well as the gospel he was preaching. This was Dr. Ament among the Chinese, whether in the great church in Peking, filled with its audience of officials and workingmen, or whether in a remote village surrounded by a rural congregation.

The kind of work above outlined has been practically Dr. Ament's work for thirty years and more. He refused to be tied up to any institution except the institution of the Church. It was for the Church he gave his service; into the Church of Jesus Christ in North China he built his life. He has laid foundations which can never be shaken. The life that he lived among these people will be lived over again in the persons of Chinese who have caught their inspiration and vision of Jesus Christ from him, and who will carry the message, in the years to come, to others among the millions of their fellow-countrymen.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

THE DECEMBER SHOWING

THE December figures are a fitting crown upon 1908 as a year of financial recuperation. They have a highly gratifying look. For the first and only time during the year both totals in the table are not only in the lines of gain, but well above the $10,000 mark. This comes very largely, it is true, from the Legacy column, but both the Woman's Board and the Special Objects columns show substantial increase. Where the other columns show decrease the figures are small. On the whole, it is a consummation of the year for which to be devoutly thankful to God and from which to take courage. So capital a financial ending of 1908 may well serve as a still more capital point of departure for steady advance through 1909. The impetus and momentum of it should make it easier to keep the gain accelerating from month to month.

THE FINANCIAL STATEMENT

RECEIVED IN DECEMBER

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1907	$35,682.15	$17,234.20	$1,735.32	$3,062.84	$2,804.35	$1,182.12		$61,600.98
1908	35,515.79	18,516.02	1,708.68	4,559.06	19,988.09	655.00	$100.91	81,043.55
Gain		$1,281.82		$1,496.22	$17,183.74		$100.91	$19,342.57
Loss	$166.36		$26.64			$527.12		

FOR FOUR MONTHS TO DECEMBER 31

1907	$85,858.52	$61,107.99	$4,437.17	$16,518.44	$22,932.99	$6,265.24		$197,120.35
1908	86,206.71	58,200.52	3,828.42	17,882.04	37,016.67	6,309.42	$1,949.57	211,393.35
Gain	$348.19			$1,363.60	$14,083.68	$44.18	$1,949.57	$14,273.00
Loss		$2,907.47	$608.75					

THE APPORTIONMENT PLAN "GOING"

One of our most successful pastors in introducing the Apportionment Plan in his church is Rev. Stephen A. Norton, of Woburn, Mass., and at our request he has sent us the result of a two years' trial of the plan: —

"A convention of which I was a member was trying to decide where its next meeting should be held. An invitation was before us, and the call for a vote secured a scattering and half-hearted expression. While hands were up an enthusiastic brother leaped to his feet and cried, 'Brethren, if we're going, let's go.' It was not parliamentary, but it was good sense. There are distinct advantages in going when you go; it is the best way of making sure of going at all; and, according to the well-known law of physics, momentum, which is simply going when you go, makes the whole onward movement easy.

"Presumably the Apportionment Plan is going; it has been so voted after years of crying for it and debating it. The only trouble with it is, it doesn't go. Suppose we make it go, which is really a simple process.

"I am asked to say something of its actual going in a church which heartily adopted it two years ago, and has since had the joy of watching it in motion. It began to go when we reached the conclusion that the happy-go-lucky way of benevolence was a failure. A committee of three of the best business men in the church, together with the pastor, studied the whole situation, and recommended to the church the Apportionment Plan and a method for its actual, immediate, successful working. The plan involved an increase of fifty per cent in our missionary contributions, enough to cover our full quota for the seven societies. It called for large gifts from the well-to-do, and for something from everybody. It meant a definite budget, and no further appeals when the budget was secured. After a clear statement of the plan from the pulpit a personal canvass of the entire congregation by a large and well-organized committee immediately followed. The people responded (they always do respond to business methods); they said, 'If we are going, let's go.' Within the week the entire budget was raised, to the joy of all, not least of the largest givers. The process was repeated at the beginning of the second year, with similar outcome.

"What are the results? A worthy offering for each branch of our great missionary enterprise in proportion to the actual needs of each; a sense of joy in duty done throughout the entire congregation; a great burden lifted from the soul of the pastor, who has always regarded the church as an agency of the kingdom of God on the earth; a triumph of justice, in that the offerings of the church go where they belong — to the support of our own work — and the column marked 'Other' in the Year-Book takes its proper subordinate place; an uplift for the financial work of the parish — never were funds furnished more freely for home work.

"If much of the time and breath which we ministers and laymen spend upon vague and general propositions of philanthropy and reform were seriously devoted to the business of bringing the churches we represent up to the standard of doing and giving which God and good men have a right to expect, we should no doubt see the kingdom of God advancing with swifter pace. If the Apportionment Plan does not go it will be because pastors and church officers do not get behind, in, and beneath it with loyal enthusiasm and make it go. 'Brethren, if we're going, let's go.'"

THE JOINT MISSIONARY CAMPAIGN

In our last issue we spoke of the prospect of having the American Board, the Congregational Home Missionary Society, and the American Missionary Association unite in a great campaign of education and financial advancement. By the time this issue of the *Herald* reaches its readers this campaign will be under way. Letters of inquiry were sent to pastors and laymen in different parts of the country to learn how such a co-operative movement would be received. The responses were unexpectedly cordial, so that the committee of the three interested societies felt that they could go ahead with every prospect of success. The campaign has both an educational and financial object. The educational object is to be achieved by means of public meetings held in about two hundred Congregational centers, one day being spent in each place. The financial object is to wipe out the debts of the three societies, and if possible to secure in addition a considerable sum of money, to be divided according to the ratio of the Apportionment Plan among all seven Congregational societies. In this way all our benevolent interests are brought

into the effort, although its management is in the hands of the three societies mentioned above. It is not proposed to ask for gifts or subscriptions at the public meetings, but rather to secure these from generous individuals who have the work of these societies upon their hearts. In the public meetings special attention will be paid to explaining and urging the Apportionment Plan of benevolence. The morning session in each place will be largely devoted to this subject. The afternoon session will be in the nature of a missionary rally, when secretaries and missionaries will present the work of their societies, and when prominent pastors and laymen will speak for the entire benevolent enterprise of the denomination. These afternoon programs will be of exceptional interest and strength. In most places the evening session will be in connection with a church supper, the special object being to secure the attendance and interest of the men of the churches. For the purpose of conducting the public meetings the country has been divided into five districts, and there will be a band of speakers in each district, so that the meetings will go on simultaneously in as many parts of the country. For the details of the campaign and the progress which is being made we refer our readers to the weekly statements in the denominational papers.

We desire here to record our grateful appreciation of the spirit of co-operation which exists between our Congregational societies and which makes such a vast financial and educational undertaking possible. Many have told us that this campaign indicates a new era in Congregationalism. It is a proof positive that those who say Congregationalists cannot co-operate for the carrying through of a great undertaking have entirely mistaken the genius of the Pilgrim faith. Congregationalists have ever been noted for their initiative and their courage in promoting great plans. With a united constituency behind us and the entire field of the denomination open for this endeavor, there should be no question as to its success.

HOME DEPARTMENT NOTES

Mr. George N. Taylor, of Geneva, Ill., has for years interested himself in the matter of benevolences in the Sunday school. Many fruitful suggestions have come from his pen, notably the scheme of having Sunday schools make a weekly pledge for missions, and using weekly envelopes for the purpose after the manner of the pledge system in many churches. Mr. Taylor's latest suggestion looks to holding in each Sunday school a missionary decision day, on which the scholars shall be asked to pledge themselves definitely as to the part they will take through their contributions in the missionary enterprises of the church. If the Congregational benevolent societies unite their work for young people under a general secretary, as is now proposed, this decision day in the Sunday school, together with the weekly pledge system, would be an excellent plan for the secretary to urge upon our schools.

The First Congregational Church in Lynn, Mass., of which Rev. George W. Owen is pastor, desiring to obtain an address from Mr. Samuel B. Capen, the President of the Board, guaranteed that they would have 100 men at the evening service. Mr. Capen, heartily entering into the pastor's plan, agreed to speak on those terms. When he reached the church he was greeted with an audience in which 300 men were present. The pastor had issued special invitations and tickets for the service, and it proved to be an occasion of great power. This is suggestive of what pastors can do toward interesting their men in this work when they take hold of the matter in a hearty and earnest manner. It is demonstrated beyond any doubt, not only that men can be interested in missions, but that men will be interested in missions when the subject is properly presented.

Although the American Board is under Congregational auspices, we receive

not a few contributions from individuals and churches of other connections. A notable instance of the union character of the Board is the support of our Mr. C. C. Fuller, of the Rhodesian Branch of our Zulu Mission, by the American Presbyterian Church of Montreal. With the utmost regularity this church sends the full amount for his support every year. It is a remarkable fact that Mr. Fuller is but one of six foreign missionaries supported by this same church.

We receive many church calendars which contain interesting notices of the American Board. We are particularly pleased with one which came recently from the South Congregational Church of Bridgeport, Conn., one of the leading churches in that state. On the calendar is this paragraph: "Our offering today is on behalf of the American Board of Commissioners for Foreign Missions, one of the most important of the year. Last year we gave $511. This year, according to the Apportionment Plan suggested by our National Council, Connecticut should give to the A. B. C. F. M. $74,725, of which the Fairfield West Consociation should contribute $5,484, and our church $700, about one dollar (less than two cents a week) per resident member. Surely we can do this and more. If prevented from bringing your gift, send it. Let us be sure, each one of us, to share as we may in this work for Christ in other lands!"

Robert Mackenzie, in a number of the *Nineteenth Century*, speaks of the foreign missionary enterprise in these words: —

"In the foremost rank of powers destined to change the face of the world stand Christian missions. These may almost be regarded as products of this century, and the imposing magnitude which they have gained is altogether recent. . . . There are few things in human history that wear an aspect of higher moral grandeur than the opening of what are now our great missions. . . . Among the glories of the century is none greater than this. All other enterprises of beneficence must yield to this magnificent attempt to expel debasing superstitions and convey into every heart the ennobling influences of the Christian religion."

Rev. Charles H. Washburn of our Trinity Church, Neponset, Mass., has shown great originality in raising the apportionment of his church for the different societies by arranging what he calls "personally conducted tours of the mission fields." He has asked some representative of each line of work to serve as a guide to his people in an imaginary visit to the mission field under consideration. We understand the plan was a complete success, not only financially, but educationally and socially.

A friend has sent to us the following four propositions indorsing the Joint Missionary Campaign: —

"1. The debts of the three societies ought to be paid.

"2. The Congregational churches can pay them.

"3. This campaign is the easiest way to pay these debts.

"4. The Apportionment Plan applied will prevent all further debts."

We say *Amen* to each of these propositions.

A CANDIDATE'S SURRENDER

"Last Thursday, in a very marked way, during a few moments of silent prayer after a talk on the work of the Holy Spirit, I felt my resistance completely give way. I can't attempt to describe it; only I said to God that if he wanted me to go I was willing and glad to, and if he wanted me to stay I was glad to, and the absolute joy and happiness I have had since are indescribable. I never before knew what it meant absolutely to yield and tell God I wanted to do just exactly what he had for me. I have been a Christian for years, but never completely surrendered till last Thursday."

FOREIGN DEPARTMENT

STRENGTH IN UNION

By Secretary JAMES L. BARTON

IT is a somewhat common impression that in foreign missionary work there is much unseemly and wasteful rivalry between missions and missionaries of different denominations. This is sometimes stated so strongly as almost to force one into believing that not a little of the missionary's time and money and much of his spiritual vitality are devoted to keeping pupils away from the schools and converts from the church of a "rival mission." No greater mistake could be made than to repeat such a statement or even to harbor this idea.

Foreign missions present the most practical and extensive plan of interdenominational co-operation found anywhere in the world. Mission institutions and missionary organizations have advanced so far ahead of our churches at home that there has been fear in some quarters that they may be going too far. It is evident that the influence of the comity and co-operation in constant practice on mission fields is having a most salutary effect upon us here at home. "The tie that binds" our various leading denominations in the closest fellowship is "the foreign mission tie."

The first representative Federal Interdenominational Council ever held outside of mission fields was convened in Philadelphia in December last. It was a most significant and prophetic gathering. Yet it was not a new thing under the sun, for the same kind of council, called by a variety of names, has been held in the interests of foreign missions, beginning in Christian lands in 1878 in Mildmay, England, followed by the London Conference in 1888, and the Ecumenical Conference in New York in 1900. The great Student Volunteer gatherings may well be called councils of the same character.

In the mission fields great interdenominational missionary conferences have been so many that there is hardly space here to catalogue them. In India a Decennial General Conference for all denominations throughout India, Ceylon, and Burma has become one of the fixed institutions of the mission work. The general conference in Shanghai, China, and the Tokyo Conference in Japan, all within the last few years, are but demonstrations of the fact that the missionaries abroad have already got together and are, with great rapidity, forgetting denominational differences. In mission fields they do more than confer and pass resolutions, *they get together.*

In most of the larger cities where several boards have missionaries an association is formed, comprising all of the missionaries in all of the Protestant denominations there. In most cases these associations, through sub-committees, have large influence in unifying the work carried on by all. Monthly meetings for prayer and conference are usually held, where differences can be adjusted, misunderstandings cleared up, and co-operation established.

Out of these organizations has grown some most striking and significant work. We can but mention the Union Colleges in North China, in which the London Missionary Society, the Presbyterian Board, and the American Board join

in full, and the American Methodist Board in part. The institutions include a theological seminary, in which students from all the missions are trained by a faculty approved by all; a college for men and another college for women, with faculties and students from several denominations; and a medical college for men and one also for women upon even a broader scale.

These institutions, occupying five separate locations, are controlled by an interdenominational board, with an interdenominational faculty of men and women to train students for Christian work under all denominations working in North China.

A union plan of no less significance has recently been consummated in Chentu, China, between the Friends' Foreign Missionary Association of London, the Methodist Church of Canada, the American Baptist Church, and the American Methodist Episcopal Church, in the formation of the Chentu Christian University. The basis of union is such that denominational differences are put so far into the background that they cannot interfere with the conduct of a university that is supremely Christian, but remotely sectarian.

But to return to co-operative measures that bear directly upon our own work. In Southern India a plan has been agreed upon by a committee representing various missionary societies working in that section for a union theological college to be located at Bangalore. The object is to provide a grade of theological training for native pastors and Christian workers far in advance of any school now in the country, and more complete than can be conducted by any one mission or denomination. The plan contemplates a purely interdenominational college or theological seminary under the control of a council representing all of the co-operating societies. The plan halts only for lack of funds to secure the site and erect the necessary buildings.

There has recently been completed in South India a church union that is probably not paralleled in any country. Four mission boards are involved: the missions of the United Free Church of Scotland, the Dutch Reformed Church of America, the London Missionary Society, and the American Board. This union is ecclesiastical, and comprehends 118 organized churches, with a total membership of 148,000. The conference that consummated the union was made up of native and foreign delegates.

A declaration of union and a common confession have been adopted, and a polity agreed upon which is neither Presbyterian nor Congregational, but that blends the two, preserving the excellences of both. No ecclesiastical name was taken, but the new church calls itself "The United Church," planning to work together in all endeavors to propagate the gospel of Jesus Christ in India. Delegates from the Wesleyans, the Methodists, and the Baptists were in attendance at the conference, and, while not entering organically into the union, expressed their desire and purpose to enter into real fellowship with it.

The most recent plan of co-operation into which a mission of the American Board has entered is in Natal, South Africa, where we have completed an arrangement with the board of the United Free Church of Scotland by which we join with them in the training of young men for teachers and preachers. The two missions will have only one school for the high and normal training of Zulu young men, and one school for their theological training. The theological school is to be in the United Free Church mission plant, we providing a part of the teaching force, while the general preparatory and normal school will be in our mission, assisted by the co-operating mission.

All of these plans are in the interest of economy of administration and greater efficiency of work. The only marvel is that more of this kind of co-operation was not adopted half a

century ago, both abroad and at home. It is no wonder that the native Christian leaders in the older mission countries are beginning to think and talk of a national church which shall not be denominational, but merely Christian. Many missionaries see in such a plan great promise for the future.

When we seriously ask ourselves why we should attempt to perpetuate abroad many of our denominational differences which today have not reason in fact, we find a satisfactory reply most difficult to give. Not a few of our denominational distinctions are but scars from former controversies long since settled. There may be reasons why we here at home may wish to make the scar conspicuous, but there is not the same reason why we should inflict it upon mission churches. We have reason to be grateful that the missionaries and Eastern Christians are rising above these relics of our age of barbarism, and are enthroning Jesus Christ as the supreme Head of the Church.

FIELD NOTES

Signs of Growth

(Madura Field)

Rev. C. Stanley Vaughan, writing from Manamadura, November 23, points to several facts which indicate substantial growth in the work of that station.

First is the fact that the number of Christians in that field has more than doubled within the last fifteen years, while the appropriation of the Board for general work there has decreased by nearly a quarter.

Another fact not so welcome is the smaller percentage of adult Christians who are able to read. This seems to indicate that the educational work has been lagging behind the evangelistic. The large number of children in school gives promise that before long this will be corrected.

Other facts give evidence that there is growth, not only in numbers, but in the power which Christianity is exerting over the lives of the people; that the gospel has really taken root in Indian soil. Chief among such facts is the growing conception of God as a present help in every time of need, which is new to Indian thought, or perhaps better say foreign to Indian thought.

Another similar fact is the readiness of the people to assume responsibility for themselves in providing their own buildings for school and religious purposes and to adopt measures for self-support.

"All these things," says Mr. Vaughan, "lead us to feel that we are growing, and that the growth is not only lateral, but has penetrated the soil of Indian life, so that in a few years it can no longer be urged that Christianity is a hothouse shrub, introduced and nursed under artificial conditions, but a strong tree of the soil, whose leaves, as ever, are for the healing of the nations."

The Church Uncle

(Foochow Field)

Rev. Charles L. Storrs, Jr., in a report from the Shao-wu station, gives a glimpse of one way in which Christian teaching manifests itself in the midst of Chinese customs and observances: —

"Last Saturday, with ten of the schoolboys, I went to a little village three hours distant in the country to the funeral of a stanch old Christian there. Probably you would have recognized only the little service we had at the house as Christian. The blare of the brass cymbals, the shrill of the pipes, the firecrackers, the gorgeous banners, the troop of little chaps in white, bearing flowered branches; the chief mourner, a son, in his fantastic white sackcloth, straw girdle, and straw sandals; the clumsy, great casket, borne of sixteen men — all these would have confused you too much to

CHINESE FUNERAL PROCESSION

notice that instead of the incense pot burning before a spirit tablet under the little, pagoda-like frame carried in the midst of the procession was a small, red cross, that the characters on the banners, instead of lauding the dead in terms of the pagan classics, spoke of his Christian virtues, and that one especially, the largest, said he was now dwelling 'in the eternal home.' The next day, when at the little school chapel I welcomed six into church fellowship, three of them said in reply to inquiries that they had learned to be Christians through the words and the example of this same 'church uncle' whose outworn tabernacle we had laid away to rest the day before. I count those three Christians a better legacy than the forty loads of rice which he formally left the church."

The Moslems in China

(North China Field)

Rev. Henry D. Porter, who so long and ably carried on the work of the Board in the North China Mission, gives this as a chapter of his extensive missionary experience: —

"I have always had great interest in the Mohammedans of China. In our Shantung field, as well as in Peking and Tientsin, there are large communities of Moslems. Quite near our Pang-Chuang station there are many villages, divided between the Han and the Man, as the Chinese and Moslems call themselves.

"One of the best friends I ever had in China was the *Imaum* or *Ahun* of a mosque at Ku Shui Pu, three miles east of us. There are three such mosques in that village. Mr. Yu was a strong, powerful man, with an elegant and masterful air about him. He became interested in me through the hospital and used to visit me often. I had an Arabic grammar and the New Testament in Arabic, and Sir Edwin Arnold's 'Pearls of the Koran,' with headings of chapters printed in Arabic. The man, though unused to print, soon found that he could read these easily. He was delighted with the Gospel of John and used to come to see if my explanation agreed with his. Some travelers from Persia came to sell copies of the Koran in Arabic printed with wooden type. He allowed me to purchase one. Before that, for some years, he had maintained that the Koran could not be printed and had never been

translated. So I took up my copy of Sale's translation, full of elaborate notes; I turned to the thirty-third Sura and read it to him in Chinese. It was a great surprise to him. He was captured completely. He would come and talk with me for hours, very cordial and sympathetic. He was glad to say, perhaps as a matter of courtesy, 'that every Moslem must believe in Jesus or he could not be a Moslem.' Last summer when my sister was at Pang-Chuang the old man called upon her and asked for me with eyes full of tears. I recognized that he was far less bigoted than the most of their *Imaum*, who hold themselves very much aloof. The Persian influence in China has been great. They used the Persian commentaries and the Persian script along with the Arabic. The communities are very Congregational. They get financial help from the well-to-do in the great cities by subscriptions. There are three great mosques in Chinanfu."

Kanjundu at Liberty

(*West Central African Field*)

Chief Kanjundu, of Chiyuka, Angola, whose imprisonment was mentioned editorially in the December *Herald*, has at length been acquitted of the trumped up charges against him and released from prison. The verdict in his favor by the court at Benguella, where he was held a prisoner, was confirmed by the higher court at Loanda, and he was at liberty to return to his people. His jailers had been kind to him, as also his fellow-prisoners, some of whom were in tears when he took leave of them. Still the stress and suspense of prison life aged him somewhat, but without impairing at all his Christian courage and faith. He was welcomed home by large crowds with most demonstrative rejoicings. At the next Sunday evening prayer meeting after his return he spoke of his prison experiences substantially in these words: —

"Give ear to me, and I will try to say a few words. I have been a prisoner so long, where I could not hear the good words, that I have not been able to learn a great deal. You all remember how I started as a prisoner, some time ago, to the coast. Some of my relatives said, 'Chief, you will never come back again; you are as good as dead.' I told them the whole matter was with God; we must wait and see. It was no wonder they spoke that way. No one going to the coast in chains returns. An ordinary person with the blood of chiefs in his flesh might come back, but an important person or a chief, never! Many of you are young and have not seen this, but you have heard about it, and all the older people know that it is so. I knew it was impossible for me to free myself or prove my innocency. Do you think they would have taken me to the coast if it had not been for the Word of God? No, I would have shot myself rather than endure the hardship that seemed before me. When they put me in prison at Benguella some of my fellow-prisoners said, 'You say you are a Christian; why does not Christ deliver you from this place'? I replied, 'I cannot tell, but I know he is able to do so if he thinks it best.' Some of the white men offered me wine, saying it would warm me, keep me strong, and help me to forget my hardship. I declined, and it seemed to me they were just trying me. A white man said to me: 'It is all the talk of priests that God made us. We have all sprung from monkeys!' I replied: 'Is that what you think, white man? Will you tell me who made the monkey? When did ever monkeys bind up their fellows in chains and build prisons to lock them up in when they did wrong?'

"When I tried to sing they told me to keep quiet; I was making a noise; they did not want that sort of thing in there. 'What was the use of praising God? There is no God.' I said: 'We must not stumble because of these things. Come what may, we must trust in God.'

"At last came the word that I was

judged guiltless. It seemed almost too good to be true, and I replied, 'You know all about that; I do not'! They told me I would have to wait for two months longer while the matter went to Loanda, but I need have no fear. Then came a steamer; it was from Loanda. Next morning one came early to tell me I was free. 'Pack up quickly and go home.' We were all glad. One of the lads said, 'Is it really true we are going home'? Then came the carriers. We started. My strength was small; I knew not if we would be able to reach Bihe. On the way I told them if I were called away not to weep for me, but to weep for themselves, who would have to continue bearing the temptations and trials. God has brought about my liberty. Christ has called me to life again. The words of Jesus stand in front of all other words. Jesus Christ stands up ahead of all others. We ought to rejoice and thank God for having sent these teachers to make known to us these words, and never should we in any way show disrespect to his messengers."

New Neighborliness

(Eastern Turkey Field)

Early in December Rev. Edward F. Carey, of Harpoot, was in the Protestant church at Husinek on Saturday evening. This is a city close by Harpoot. He gave a stereopticon address on the Holy Land and the life of Jesus Christ. Among the audience were some fifty Turks. These appeared to be very much impressed with the pictures and with what was said about Christ. The picture of the crucifixion especially impressed them, more even than it did the Armenians in the audience. After the lecture of Mr. Carey a Turkish teacher made an address, in which he spoke of the great change that had come over the country and the new confidence that they have in one another as neighbors and friends, whereas only a few months ago they were suspicious of one another in the extreme. He added, "We are now brothers, and must live together in loving harmony and work for the good of our common country." He even went on to say that there is nothing in Mohammedanism that is antagonistic to other religions, and again urged that they should live in brotherly relations with one another.

Good Government

(Western Turkey Field)

A report comes from Sivas that after the governor general of that vilayet, Reschid Akif Pasha, was summoned to Constantinople to be minister of the interior in the new cabinet, the assistant governor, who is a Christian, succeeded him in office and ably filled the position several months, until he was elected to be a member of the new assembly at Constantinople. The acting governor who has taken his place is a young Circassian of European education and training in the foreign consular service, and he has promised to govern in the interests of the people. For this he will have strong encouragement and support from the Club of Liberty and Progress, recently organized in Sivas, with a membership of 150 men, including the ablest young men of the city, Turks, Circassians, and Christians. What makes the situation especially promising is the new ambition among all classes for better education. The pressing need at present is for enlarged facilities, improved equipment, and better teaching with which to meet this demand.

LETTERS FROM THE MISSIONS

MARATHI MISSION

FRESH ZEST IN THE WORK

Dr. J. E. Abbott, in a letter from Bombay, December 5, 1908, gives interesting impressions of the work there as he takes it up afresh: —

"There is a satisfaction in coming again to the work and finding that there has been no backward movement. It is so well organized that when one family leaves everything moves on as before. The missionaries remaining carry heavy burdens, but the Indian Christians become more prominent as they have to assume larger responsibilities. Our total work is in as good, if not better, condition than when we left it two years ago.

"The church is in good condition. The room for improvement is great, but we have reason heartily to congratulate ourselves. There is internal unity and a Christian activity that are very gratifying. There is a fine body of mature-minded men and women in or available for the standing committees, who are quite able to guide church affairs rightly. The harmony between them and us enables us to view the future of the church with confidence. To me as senior missionary falls the burden of guiding the church, but my sympathetic relations with all of its members and my trust in its leaders make the task agreeable and free from anxiety. Rev. T. E. Nathiyi, for twenty-seven years pastor, has just resigned because of age and the health of his family. His leaving was marked by substantial tokens of the people's love. We shall be looking for another pastor, but shall not be in a hurry. Rev. S. B. Karmarkar, Rev. J. Malalu, and myself are to conduct the services of the church and be responsible for the pastoral work.

"Regarding our educational work, Mr. and Mrs. Hunsberger have done wonders in the management of their school. They are teaching the dignity and necessity of work, manual as well as other, as no missionary in our mission has ever done before. The help of Mr. McBride is becoming more and more valuable with increasing experience. We feel rich in having Miss Viles, also efficient and greatly liked by the people. Our group in Byculla is a united one. We meet weekly for consultation, and do our work, so far as we can, unitedly. In general, we feel very happy about the condition of our Bombay work. We only wait for the Prudential Committee to approve our bungalow scheme to feel that we are really on the rising tide of prosperity."

JAPAN MISSION

HELPFUL IMPRESSIONS

From Otaru, where Rev. and Mrs. Samuel C. Bartlett are stationed on the frontier of this field, he writes cheerily as follows: —

"I am getting more helpful impressions from day to day, and am very glad that we have been permitted to take up work in Otaru. It is, with all its faults, a stirring city, in which God surely has much people.

"The Christians here had never been trained to hold prayer meetings, and when the attempt was made to start one there was seldom more than one lay member present. There has been a great change in that respect. Last week and week before there were eighteen present, and a warm, continuous prayer meeting resulted. The Christians have until recently paid little attention to Bible study. Now they are studying both Old and New Testaments quite earnestly in the woman's meeting and after the Wednesday prayer meeting and in Sunday school. The recent accessions, after the special meetings held by Messrs. Hori and Kati, while all more or less ripened inquirers, were at the last baptized so suddenly that

they escaped the frequent evil of looking on baptism as the end of Bible study. They are promising unusual growth.

"There is an item going about in the daily papers that has greatly moved our Christians. It proved the theme of conversation and prayer in two independent groups last week. It is as follows: —

"'There is in Osaka a famous (or infamous) money lender named Kimura Gonuyemon, who has won the cordial hatred of all who know him and the contempt of many who have only heard of him. He goes by the name of Devil Gon all over Japan. A while ago he was nearly murdered by an employee and the public on the whole quite applauded the act. During his illness Rev. Mr. Osada made him a call of condolence. Oni Gon (Devil Gon) was actually moved to tears, and said, "Is there actually a person who will sympathize with the pain of Oni Gon?" Then and there he repented. Since his recovery he and his whole family have become eager members of the congregation.'

"I think this will do great good to evangelistic work by opening the eyes of the Christians to the fact that sudden conversion is possible, and that the power of God is not limited to what seems, humanly speaking, likely causes."

CEYLON MISSION

TAKING COUNSEL TOGETHER

Dr. Thomas B. Scott, writing from Manepay, November 16, gives an account of two gatherings in connection with that station and some additional items of church and personal news: —

"We have to report a most helpful conference for Bible-women, held at Uduvil in September. Miss Swift, of the Madura Mission, came over, and an invitation to the Bible-women as to the Church Missionary Society and Wesleyan Missionary Society was accepted by those missions. A large number met at Uduvil during the mid-term vacation, and the meetings were most helpful to them. The testimony of our own Bible-women as to the ladies in charge of Bible-women in the other two missions has been most encouraging. It has been well worth while. It has, moreover, accentuated the fact, felt by us all, that we have no worker in Jaffna who can put in time enough with our Bible-women to give them the help and the oversight which are a stimulus to them to do their best. We long for the time when this branch of our work, now so weak, can be strengthened by the appointment of one of our number to superintend it. There is no lack of capable persons, but those well fitted for it and able to do it effectively have already more work than they can well carry.

"Our annual convocation was held at Uduvil on October 15. We had a splendid gathering. There were two sessions in one day, and the time was all too short for what we wished to accomplish. But it did not seem wise to attempt a two days' meeting so soon after the Bible-women's conference, because of the expense on our people who should come from a distance. The *third* collection of our scheme for the 1916 centennial was taken. It exceeded last year's by about forty per cent, and was about double the first year's effort. It amounted to over 1,400 rupees. For this year of high prices of food stuffs it was a very encouraging collection.

"On August 20 we organized a new church at Sanedilipay. This has been a branch of the Manepay church, about two miles distant. It was felt that the time had come for a separate organization, while the pastor of the Manepay church is still pastor in charge. The immediate worker is a catechist who resides quite near the church.

"We have had the pleasure of welcoming Mrs. Brown to the mission again. We were all delighted to have her back.

"The coming of Dr. and Mrs. York to the college has given us fresh cause to anticipate good things yet in store for our work among the young men."

MADURA MISSION

ANNIVERSARY EPISODES

A racy letter from Dr. J. E. Tracy, of Periakulam, gives the following account of some unique anniversary exercises held in connection with that station: —

"We have recently had our annual Sunday school rally for this local church, and about three hundred children spent a very happy day in the shade of the great tamarind tree, and went through their dialogues and singing and recitations and reports, and then rounded up with games and sports that were noisy enough to indicate that they were enjoyed. Some of the ambitious ones wanted to give us a dramatic representation of what took place on the road to Damascus on a certain occasion, and they did it in good shape, too, for amateurs. When it came to the 'voice out of the clouds' they were not quite so realistic as to send the voice (and the boy that belonged to it) up to the top of the tree overhead, but the voice came from out of sight all right, as they had the boy hidden behind a lot of potted crotons and foliage plants that were a part of the decorations. It was not such a voice as to bring the ordinary sinner to a sudden halt, but the 'ordinary sinner' is not supposed to have such a conscience as Saul had, and I dare say it was properly effective. For very good reasons they did not attempt to present 'the great light, above the brightness of the sun,' but the sun itself was quite bright enough for all the necessity of the occasion. You highly cultured Americans might not have regarded it as high class, but all the same it was first-rate of its kind; and you Yankees don't see *all* the good things, I can tell you.

"This afternoon, were you here, you might attend the anniversary of the local circle of King's Daughters, and you would be able to see how deeply interested the women are in their voluntary work for women; and you would see, too, quite a number of non-Christian women from Hindu homes, who come to these anniversary meetings with as much interest as if they belonged to them. You would hear singing that is hearty enough to make up for not being particularly musical, and you would see money offerings made by all toward the support of a Bible-woman for work among those less favored than themselves. It is not a Browning Club, and it is not Sorosis, but it's worth looking into and full of deep interest."

SATISFYING SERVICE

What manner of satisfaction missionaries find in their work, together with some of the grounds for it, appears in the quotation which follows from a letter of Rev. John X. Miller, principal of the Pasumalai High School and Training Institution: —

"Today finishes our first five years of life and work in India; good years they have been, too, and we thank God for them and for what he has permitted us to do. We only wish we could have done more, for we see so much still undone; but the work goes on, and each year increases.

"On Sunday last we took thirty-five into our church, and twenty-five of them were our boys. Several others have promised to unite with the churches of their station or village, and some boys from other missions will, of course, unite with the church of their choice, of whom are Lutherans (German and Danish), strict Baptists, Plymouth Brethren, Church of England boys. One boy, Alagaraswany (or the god Alagar), specially interested me. He is a high caste Hindu from the Battalagundu station, and there first heard of Christ from the station catechists in their preaching tours. He was attracted by the story, inquired further, and then decided to come to

school; but his father objected, beat him severely and took away his food, and did all he could to make the boy's life miserable. Thrice the plucky little fellow came here. We received him, but as he is only fifteen we could not keep him without his father's consent. They came and took him away, but the boy persevered in his determination and won out. He came to school, heard more about Jesus and his love, accepted him as Saviour and Master, and on Sunday was baptized with the appropriate name (one of his own choosing), John Paul. He really is a combination of both of these worthies, and is an earnest, hard-working student, a sincere disciple, and one who holds on in faith, believing. His face now shines with the joy of the new life into which he has entered, yet to him it has meant leaving all to follow Christ.

"When one can see results like this you may be sure he is not inclined to regret that he is a missionary."

SOUTH AFRICAN MISSION

RHODESIAN BRANCH

BIBLE TRAINING

Dr. George A. Wilder, writing from Chikore, December 2, 1908, outlines with interesting particulars the work undertaken there for training the native helpers in knowledge of the Bible: —

"Some time ago it was decided by the Rhodesian Branch of this mission that a special provision must be made for instructing our helpers in Bible knowledge. In any field such training should be given. For some years we have had men who have been devoting much time on Sundays to visiting among the kraals, and we felt ourselves morally bound to give them systematic teaching of Bible truth. This was attempted by holding a Bible Vacation School and by special attention to those men when they were present in Sunday school. But all this was very unsatisfactory. So I volunteered to teach such as wished to join for six months in the year at Chikore. The mission accepted my proposal, and Mr. King and I were put in charge of the undertaking. We have seven continuously in attendance, all of them from this station, but applications have been made by others from Silinda and the lowlands, who are to enter as soon as they can get their matters into shape. The best of our men volunteered to join the school. A nominal charge of five shillings for the whole year is required and two hours' work a day at some useful manual labor. These students also tour about once in two months, besides conducting services in the kraals in the vicinity. We manage the recitations by using the schoolroom afternoons when the regular school is out, and the manual part by having the Bible school scholars work at the same time when the schoolboys are engaged.

"On the whole I am satisfied that I took the right step in starting the school. There is none such in Rhodesia, though I presume all societies give some special training to their helpers. If this school prospers it may be economy for them to send their students here. I am working with that end in view. While the students pay their own way, more money is needed for a schoolroom and for boarding. This is not beginning new work; it is old as the mission, for we held Bible classes for instruction of helpers from the very beginning. Now it has taken organized shape.

"The class has not learned much. They will improve as time goes on. They all read the vernacular, and five understand and read a little English. I have given them a short course in Old Testament introduction, and another outline course in the life of Christ. When talking about the Prophetical Books the last of the term, Tom Mapangisana raised his hand and said, 'I have a question to ask.' 'All right,' I said, 'what is it?' He replied, 'Do all white people know about these things?' I had to tell him that many did not even wish to know about

them. 'And why don't they wish to know about them?' he said. I replied that a great many did not want to know and believe them, just for the reason that his brothers and other relatives do not wish to know about them, because their thoughts and deeds would not stand the light which these prophecies throw upon them.

"This school will in no way interfere with the Bible school and theological seminary at Mpolweni. When any are ready here and wish to go they will enter that seminary."

THE WIDE FIELD

CHINA

A TIME OF TRANSITION

The following is part of a letter written by Mrs. J. Lawrence Thurston, of the Yale Mission, Chang-sha, China, under date of November 30, 1908. The political developments in China since this was written have been considerable, but not such as to change the general situation as here graphically described: —

"The really historic event of the last two weeks, of which you may have known before we did, is the death of the emperor and the empress dowager. There are rumors flying about that the empress also has died. Also that Chang Chih Tung is dead. This last is pretty certainly a wild rumor, since the governor has been receiving telegrams from him since his death was reported. The most marvelous thing is that we are all living here as if nothing had happened, and everything is outwardly peaceful. The only news afloat of any disturbance is from Ganking, or Anking, as it is sometimes spelled. They had trouble there a year or more ago. The governor was murdered and there was quite a riot. There is evidently some strong anti-dynastic feeling in that section, for the city did not go into mourning. The trouble began in a plot among the soldiers to capture the city. The outside soldiers began operations too early, before the inside forces were prepared, and the outbreak was quelled by the Chinese gunboats, which appeared on the scene in time. Our friends in the Episcopal Mission there were taken off by a British gunboat and transferred to a river steamer bound for Hankow. The men stayed, but the ladies and some of the Chinese schoolgirls and nurses went away. The feeling was not particularly against foreigners, but it seemed better to get away for a time. Hunan is supposed to be as strongly anti-foreign and anti-dynastic as any part of China, but there is no reasonable cause for anxiety in the situation here. We take a little comfort in the presence of a small British gunboat, which has about twenty bluejackets on board. The British consul is our good friend and is in close touch with the officials, so we are likely to have plenty of time to escape if any trouble develops. We are all amazed that things are as they are, but I like to think that it may mean that China is really changed since the last change of ruler, and that there are forces tending to hold her steady through the period of transition. The new emperor is a mere child, but his father, the Prince Chun, who is appointed regent, is said to be a progressive man.

PUTTING ON MOURNING

"The whole experience of being here is really interesting. We youngsters of the day are on a level with the veterans, for there are not many missionaries who were here when the last emperor died. It is interesting to see how they go about observing the occasion. Instead of getting the emblems of mourning out as soon as the news came, there was a period of several days in which nothing was done. In that time all the people who wanted to get married had to attend to that, for

no weddings are allowed for months after the death of an emperor. It is also forbidden to shave for a period of days, longer in the case of officials than in the case of the country people. So the barbers were busy getting people shaved up to the last minute. When it was ordered, after three or four days of warning, the city went into mourning. All red is forbidden, since that is the color for rejoicing. The large red and gold signs which make the shops so gay were all changed to blue or to black and white. Where the sign could not easily be changed a small piece of white paper with a Chinese character, meaning 'the country mourns,' was stuck on the sign. Such papers are pasted on our doors at the street and on the long red mottoes on the inner doors. The shops drape themselves in white, which is mourning in China, and hang out white lanterns at night. Some of the big shops seem to have, too, a chance to advertise, and were really gay from our point of view. People have changed the red buttons on their caps to blue. Many students and soldiers are wearing white belts or bands on their sleeves. Lanterns with red letters are forbidden. And they are enforcing these things, for a man who was shaved after the mourning was ordered was beaten and the barber also. Schools are ordered closed for a week. The large hall at our school has very nicely draped white streamers and a very appropriate sentiment that other countries mourn with China. Several of the missionaries feel that it is helping to remove the feeling that Christians are apart from their own people and not loyal to have everybody see that they show their respect and join with others in this mourning."

THE PORTFOLIO

A Moral Religion

The only religion that teaches both the spiritual wants of mankind and the principles of morality also is the Christian religion. That is why we wish you to teach it in our leading schools.

From Director General of Education at Nanking, China.

The New Interest in Missions

The time has come for plain speaking on the subject of foreign missions. There are signs of a new interest in the question; of a more vivid sense of the great, practical issues that are involved. Amongst far-seeing men of all parties it is being recognized that the great countries which are the special objects of these efforts — China, Japan, India — are, not only in respect of their religion, but of their entire civilization, at the very hinge and turning point of destiny, and that in the working out of their future the operations of the missionary societies will have much to do. China especially is at this moment in a strait betwixt two; it is now in the very act of making up its mind. It is asking whether, in these high matters, it shall sit at the feet of its conquering neighbor, Japan, or come to school to us of the West.

The thinking public is awake to these facts and recognizes their enormous importance. It is not here that doubt about missions comes in, nor as to the character of the men or of the religion which the societies are sending out. There never was a time when the heroes of the mission field, a Livingstone, a Moffat, a Chalmers, a Paton, a Griffith John, stood higher in the general estimation. Statesmen are continually finding the missionary to be a decisive factor in international questions. It is the missionary who has opened the eyes of Europe to the horrors of the Congo; and if the atrocities there are finally suppressed, the poor victims of them will have him to thank most of all for their deliverance. The religion, too, which is being sent out to these countries is

of the best quality. In its loyalty, its love, its devotion, its self-sacrifice, it is of the same brand in the men who carry it, if not always of the same intensity, as that which inspired apostles and evangelists. And in the women also. The hundreds of them who are working today in the East are of the stuff of those Anglo-Saxon women — of Lioba and Wolburga and Berthgytha — who in the eighth century, under Boniface, did so much to evangelize Germany. In sending out on such work these sons and daughters of the land, our country surely gives the best evidence that the splendid energy of our race, which in material things has made the world its field of operation, is nowise diminishing; is, on the contrary, girding itself for the best forms of conquest.

From Chapter VI, "What of Missions," in "Sidelights on Religion," by J. Brierley, B.A.

THE BOOKSHELF

Present Day Conditions in China. By Marshall Broomhall, Editorial Secretary China Inland Mission. F. H. Revell Co. Pp. 58. 50 cents net.

A very clear setting forth of the present material and intellectual progress in China, and the danger of her accepting merely the externals of Western civilization unless the challenge of her call for teaching is accepted in an adequate manner by Christendom.

Twenty Years in Persia. By John G. Wishard, M.D. New York: F. H. Revell Co. Pp. 349. Price, $1.50 net.

No Western traveler or even resident in an Eastern country has any such opportunity to get behind the mask and mystery of Oriental life and observe at close range the actual inwardness of it as does the medical missionary. From this point of advantage, held for a score of years as a medical missionary of the Presbyterian Board, Dr. John G. Wishard writes most intelligently and instructively of a country overhung alike by ancient glamor and modern obscurity. What kind of a country Persia is physically, industrially, and politically, what manner of people its present inhabitants are in their racial elements, social customs, and state of civilization, he makes very clear and comprehensive. One lays down the book with the sense of having gained distinct and substantial information of life and affairs today in the land of Cyrus and Xerxes. The details of mission work there, other than in its medical aspects, he does not go into extensively. The book as a whole may perhaps best be classed as one of the literary side lights from the missionary service which have proved of such general value.

Drugging a Nation. By Samuel Merwin. Fleming H. Revell Co. Illustrated. Cloth, $1.00 net.

This presents the "Story of China and the opium curse," as told by an editor of *Success*, who last year made a trip through China for the purpose of discovering the effects of the use of opium upon the Chinese. His findings and deductions are startling and sympathy-stirring. The book is readable as well as informing; it throws many side lights upon Chinese customs and conditions, while picturing the damning effects of opium in such "opium provinces" as that of Shansi, or exposing the spirit of European exploitation that would let a mighty people perish rather than lose a chance to turn a dollar.

Leading Chinese statesmen are saying that "opium must go, for it is the one thing that is holding the Chinese back." More, it is dragging them down hill. "Opium will not build railroads nor win battles, neither will it administer the affairs of what might be the richest nation on earth." So no matter what it costs in revenue, no matter how wearing the labor of removal, opium must go. It is sink or swim with China. And the writer seems glad to be counted among those friends of this enslaved people whose leaders are trying to throw off the shackles

and regain the full vigor of Chinese strength. E. F. B.

The Empire of Christ. By Bernard Lucas. London: Macmillan & Co. Pp. 151. Price, 80 cents.

This book is a study of the great missionary enterprise in the light of modern religious thought. The author, Rev. Bernard Lucas, is an English Congregational missionary who has labored successfully for many years in South India. He therefore writes from the abundance of a rich experience in the cause which he advocates. The book, which is only 150 pages, contains six chapters upon the following suggestive subjects: "The Modern Problem," "The Modern Standpoint," "The Indian Religious Climate," "The Religious Need of India," "The Christianization of India," "The Church's Resources." The volume is really a modern restatement of missionary principles, problems, and confidence as applied to India, the greatest of missionary fields.

Mr. Lucas is a man of masculine thought and of a broad vision, and he has produced a book which is profoundly searching and suggestive and which brings the reader *en rapport* with the grandest of all enterprises, that of bringing the whole world to Christ. I know of no book on missions which is more stimulating to thought and which presents so vigorously the modern argument for missions. It is complementary to Dr. W. N. Clarke's excellent work on a "Study of Christian Missions." No pastor's library should be without both of these volumes; and I am sure that Mr. Lucas's book will give to the sympathetic pastor, and indeed to every Christian student, a new baptism of conviction and of power in the great missionary cause. It will also furnish to them the most vigorous defense in behalf of the cause which is everywhere spoken against.

Mr. Lucas's familiarity with Hindu life and thought enables him to illustrate very forcibly and aptly his teachings, and to apply them with power to the problem before the Christian Church. It will be a good thing for the missionary movement in America if Mr. Lucas's book can have a wide sale and a general circulation and study. J. P. JONES.

Fifteen Years among the Topknots. By L. H. Underwood, M.D. New York: American Tract Society. Pp. 354. Price, $1.50.

Though Mrs. Underwood's narrative is confined largely to the account of her own work, and incidentally that of the mission to which she belonged, yet her experiences have been so bound up with both court life and missionary work that the tragedy of one and the almost infinite promise of the other make a story of more than common interest and value. Korea and her friends are much in Mrs. Underwood's debt for this account.

THE CHRONICLE

Arrivals in this Country

November 6. At San Francisco, Mrs. I. J. Atwood.

December 25. At San Francisco, Dr. and Mrs. William S. Ament, of the North China Mission.

Commission

December 31. At Boston, in the Rooms of the American Board, at the usual hour of the noon-day prayer meeting, Henry S. Hollenbeck, M.D., received official commission to his field in West Central Africa through Dr. E. E. Strong, who impressively conducted the usual commissioning service.

Departure

January 2. From New York, Henry S. Hollenbeck, M.D., under appointment to the West Central African Mission. (See page 51.)

Marriages

November 17. At Ahmednagar, India, Rev. Henry Fairbank and Miss Mary Etta Moulton, of the Marathi Mission.

January 1. At Monticello, Minn., Percy T. Watson, M.D., and Miss Clara B. French, under appointment to the Shansi Mission.

Death

January 6. At San Francisco, Rev. William S. Ament, D.D. (See page 64.)

Dr. Jones seems likely to find himself as busy in America as he is in India. He is to be one of the speakers for the Board in the Joint Missionary Campaign, and has an itinerary cut out for him for the next few months that will put to the test his abundant energy.

He was recently a guest of the Twentieth Century Club in Boston, at one of their famous Saturday lunches, where he was welcomed with marked cordiality and appreciation. After he had spoken for three quarters of an hour on the situation in India, he received prolonged applause, and for another half hour was plied with questions which were directly and effectively answered.

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That Miss Eunice M. Atkins, who sailed from New York August 1, arrived safely and duly at her destination is evident from the picture below, which shows her "ready for the field" on one of the streets of Erzroom, Eastern Turkey.

READY FOR THE FIELD

DONATIONS RECEIVED IN DECEMBER

NEW ENGLAND DISTRICT

Maine

Bangor, 1st Parish ch., 75, Central Cong. ch., 75, and Hammond-st. Cong. ch., 75, all toward support of missionary, 225; East Cong. ch., 3,	228	00
Belfast, 1st Cong. ch.	30	00
Benton Falls, Cong. ch.	10	50
Bucksport, Elm-st. Cong. ch.	12	10
Cumberland Mills, Warren Cong. ch.	120	74
Falmouth, 2d Cong. ch.	12	32
Gorham, Cong. ch.	41	70
Hampden, Cong. ch.	2	45
Machias, Center-st. Cong. ch.	3	72
Mexico, Cong. ch.	7	67
Norridgewock, Maria S. Hopkins, 2.15; Friend, 5,	7	15
North Bridgton, Cong. ch.	5	00
Norway, 2d Cong. ch.	5	00
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 217.50; 2d Parish Cong. ch., 50.30; St. Lawrence Cong. ch., 25,	292	80
South Bridgton, Cong. ch.	2	00
South Portland, Katherine L. Peck,	10	00
Wilton, Cong. ch.	8	00
Woodfords, Cong. ch.	92	81—891 96

New Hampshire

Chester, Cong. ch.	10	00
Concord, South Cong. ch.	409	24
Cornish, Cong. ch.	7	00
Derry, Central Cong. ch.	42	26
Exeter, 1st Cong. ch.	51	50
Francestown, Cong. ch., of which 12.50 from friend of missions,	34	13
Gilsum, Cong. ch.	24	00
Greenville, Cong. ch.	10	00
Hanover, ch. of Christ at Dartmouth College,	350	00
Henniker, Cong. ch.	18	00
Hollis, Cong. ch.	14	15
Hudson, Cong. ch.	3	00

Lebanon, Cong. ch.	72 00	
Manchester, 1st Cong. ch., 72.32; South Main-st. Cong. ch., 20,	92 32	
Orford, Cong. ch.	6 15	
Pelham, Cong. ch.	26 00	
Salem, Cong. ch.	2 50	
Sanbornton, Cong. ch.	48 21	
Somersworth, 1st Cong. ch., Mary P. Rollins,	5 00	
Warner, Cong. ch.	5 00	
——, Friend,	2 00—	1,232 46
Legacies.—Brookline, Emily M. Peterson, by Francis D. S. Sargent, Ex'r,		300 00
		1,532 46

Vermont

Barton, Cong. ch., toward support Rev. R. Thomson,	1 00	
Bellows Falls, 1st Cong. ch.	186 67	
Braintree, 1st Cong. ch., toward support Dr. C. W. Young,	8 00	
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen,	65 00	
Franklin, Cong. ch.	4 00	
Greensboro, Cong. ch., toward support Rev. R. Thomson,	16 00	
Hinesburg, Cong. ch.	9 82	
Holland, Cong. ch., toward support Rev. R. Thomson,	5 00	
Manchester, Cong. ch.	5 51	
North Craftsbury, Cong. ch., toward support Rev. R. Thomson,	15 00	
Northfield, Cong. ch.	39 63	
Post Mills, Cong. ch., toward support Dr. C. W Young,	20 26	
Randolph Center, Cong. ch., toward support Dr. C. W. Young,	24 65	
Royalton, Cong. ch.	15 00	
Rutland, Cong. ch., toward support Rev. E. A. Yarrow,	100 00	
St. Johnsbury, South Cong. ch.	5 60	
Salisbury, Cong. ch.	32 00	
Sheldon, Cong. ch.	1 50	
Stowe, Cong. ch.	15 91	
West Charleston, Cong. ch., toward support Rev. R. Thomson,	50	
Westminster West, Cong. ch., of which 6 from Soc. of Morals and Missions,	14 50—	585 55
Legacies.—Newport, Hannah P. Dickerman, by John Young, Ex'r, add'l,		646 33
		1,231 88

Massachusetts

Amesbury, Frank L. Gale,		1 88	
Amherst, 1st Cong. ch., Friend, for Shao-wu and Ing-hok, 100; South Cong. ch., 14.88,		114 88	
Andover, Seminary ch.		2 00	
Arlington, Cong. ch.		84 03	
Ashfield, Cong. ch.		35 65	
Athol, Cong. ch.		72 65	
Attleboro, 2d Cong. ch.		227 10	
Auburndale, Cong. ch.		75 00	
Bedford, Cong. ch.		15 00	
Boston, South Evan. ch. (West Roxbury), 141; Trinity ch. (Neponset), 25; Central ch. (Dorchester), 20; Winthrop ch. (Charlestown), 9.60; Mt. Vernon ch., 5; Ezra Gifford, for native workers in India and China, 51.04; A. H. Currier, 13,		264 64	
Boston. *Summary for 1908:*—			
Old South ch.	8,572 35		
do. to Woman's Board,	2,488 35—	11,060 70	
Central ch.	2,327 30		
do. to Woman's Board,	1,057 50—	3,384 80	
Immanuel-Walnut-av. ch.	1,417 47		
do. to Woman's Board,	651 17—	2,068 64	
Second ch., Dorchester,	942 14		
do. to Woman's Board,	552 42—	1,494 56	
Mount Vernon ch.	1,087 77		
do. to Woman's Board,	366 38—	1,454 15	
Union ch.	677 62		
do. to Woman's Board,	573 08—	1,250 70	
Shawmut ch.	528 51		
do. to Woman's Board,	485 20—	1,013 71	
Park-st. ch.	232 85		
do. to Woman's Board,	565 20—	798 05	
Allston ch.	479 29		
do. to Woman's Board,	258 49—	737 78	
Central ch., Jamaica Plain,	275 80		
do. to Woman's Board,	337 00—	612 80	
Eliot ch., Roxbury,	335 50		
do. to Woman's Board,	169 75—	505 25	
South Evan. ch., West Roxbury,	317 00		
do. to Woman's Board,	122 00—	439 00	
Brighton ch.	117 20		
do. to Woman's Board,	286 72—	403 92	
Pilgrim ch., Dorchester,	225 00		
do. to Woman's Board,	157 40—	382 40	
Phillips ch., South Boston,	43 58		
do. to Woman's Board,	275 00—	318 58	
Highland ch., Roxbury,	175 04		
do. to Woman's Board,	79 53—	254 57	
Village ch., Dorchester,	70 75		
do. to Woman's Board,	100 75—	171 50	
Boylston ch., Jamaica Plain,	41 42		
do. to Woman's Board,	83 90—	125 32	
Roslindale ch.	60 75		
do. to Woman's Board,	62 91—	123 66	
Central ch., Dorchester,	40 00		
do. to Woman's Board,	48 33—	88 33	
Winthrop ch., Charlestown,	33 60		
do. to Woman's Board,	40 00—	73 60	
Trinity ch., Neponset,	25 00		
do. to Woman's Board,	46 05—	71 05	
Faneuil ch., to Woman's Board,		59 96	
Harvard ch., Dorchester,	10 70		
do. to Woman's Board,	30 00—	40 70	
Romsey ch.	13 87		
do. to Woman's Board,	19 00—	32 87	
French Evan. ch., to A. B. C. F. M.		15 50	
First ch., Charlestown, to Woman's Board,		12 00	
Maverick ch., to Woman's Board,		2 00	
Miscellaneous,	1,983 09		
do. to Woman's Board,	565 42—	2,548 51	
Specials to A. B. C. F. M.		1,981 12	
School Fund to do.		567 16	
Legacies to do.	219 75		
do. to Woman's Board,	96 08—	315 83	
		32,408 72	
Boxford, 2d Cong. ch.		5 00	
Braintree, 1st Cong. ch., 80.40; do., Friend, for Station Plan, 800,		880 40	
Brockton, South Cong. ch., toward support Rev. H. P. Perkins, 450; 1st Cong. ch., 25,		475 00	
Brookfield, Cong. ch.		6 12	
Brookline, Harvard ch., 245.81; Martha E. Richmond, 5; Corporate Member, 500,		750 81	
Buckland, Cong. ch., for Pao-ting-fu,		11 80	
Cambridge, James C. Clarke,		25 00	
Chesterfield, Cong. ch.		10 00	
Cliftondale, 1st Cong. ch.		32 00	
Clinton, Cong. ch., toward support Rev. J. S. Chandler, 70; Ger. Cong. ch., 5,		75 00	
Conway, Cong. ch.		19 35	
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs,		17 80	
East Charlemont, Cong. ch.		9 00	
East Douglas, 2d Cong. ch.		55 45	
East Falmouth, Cong. ch.		4 00	
Easthampton, Payson Cong. ch., to const. L. M. PRESTON, H. M.		100 00	
East Northfield, Cong. ch., for Pao-ting-fu,		107 00	
East Weymouth, 1st Cong. ch.		25 00	
Enfield, Cong. ch.		124 50	
Fall River, Central Cong. ch.		10 00	
Fitchburg, Rollstone Cong. ch., 77.33; George J. Allen, 1,		78 33	
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard,		123 29	
Granby, ch. of Christ,		7 31	
Granville, 1st Cong. ch.		5 00	
Greenfield, 1st Cong. ch.		20 00	
Hadley, 1st Cong. ch.		23 06	
Haverhill, Center Cong. ch., 60.30; North Cong. ch., 38.63,		98 93	
Haydenville, Cong. ch., toward support Rev. C. T. Riggs,		6 00	
Hingham Center, Cong. ch.		64 82	

Holyoke, 2d Cong. ch. 58 45
Huntington, 1st Cong. ch. 5 00
Ipswich, 1st Cong. ch. 10 00
Lawrence, Lawrence-st. Cong. ch., 176.04; Trinity Cong. ch., 34.38; South Cong. ch., 3.31, 213 73
Lenox, Cong. ch. 16 00
Leominster, Cong. ch., 10; F. A. Whitney, 15, 25 00
Leverett, 1st Cong. ch. 14 00
Lincoln, Arthur F. Chapin, 6; M. L. Wheeler, 5, 11 00
Longmeadow, 1st Cong. ch., for work of Dr. G. C. Raynolds, 100 70
Lowell, 1st Trin. Cong. ch. 26 68
Malden, 1st Cong. ch. 125 40
Marion, Cong. ch. 10 00
Medway, Village Cong. ch. 23 00
Melrose, Elizabeth F. Abbe, 15 00
Melrose Highlands, Cong. ch. 18 09
Middleton, Cong. ch. 7 38
Monson, Cong. ch., toward support Rev. H. J. Bennett, 228.77; do., G. E. Fuller, 10, 238 77
Montague, Cong. ch. 38 00
Mt. Washington, Cong. ch. 5 00
New Bedford, North Cong. ch. 11 00
Newburyport. North Cong. ch. 15 29
Newton, Eliot Cong. ch., 90.03; J. W. Bacon, 5, 95 03
Newtonville, Central Cong. ch. 284 24
North Adams, Cong. ch. 213 71
Northboro, Cong. ch. 44 15
North Falmouth, Cong. ch. 15 00
North Hadley, 2d Cong. ch. 6 93
Northampton, 1st ch. of Christ, 125.58; Edwards Cong. ch., for medical work, Pang-Chuang, 1; A. L. Williston, 300, 426 58
North Rochester, Cong. ch. 7 60
Norwood, 1st Cong. ch. 567 20
Orleans, Cong. ch. 17 00
Oxford, 1st Cong. ch., to const. JOHNSON R. WOODWARD, H. M. 100 00
Palmer, 2d Cong. ch. 15 02
Phillipston, Cong. ch. 15 00
Pittsfield, 1st ch. of Christ, 125.45; Pilgrim Memorial Cong. ch., 11.99, 137 44
Plympton, Cong. ch. 2 18
Royalston, 1st Cong. ch. 19 61
Rowley, Cong. ch. 7 51
Rutland, Cong. ch. 25 00
Sharon, Cong. ch. 45 06
Shelburne, 1st Cong. ch., of which 60 for Pao-ting-fu, to constitute Rev. A. G. M. PATERSON, H.M. 85 26
Shelburne Falls, Cong. ch. 110 00
Somerville, Prospect Hill Cong. ch. 42 00
South Braintree, Cong. ch. 22 00
South Egremont, Cong. ch. 11 19
South Framingham, Grace Cong. ch., 93.75; do., Eugene B. Smith, 1, 94 75
South Hadley, Cong. ch. 16 34
South Hadley Falls, Cong. ch. 12 34
Springfield, Memorial Cong. ch. 13 92
Sterling, Cong. ch. 7 00
Stockbridge, Frank R. Palmer, 2 00
Sturbridge, Cong. ch. 21 00
Sunderland, Cong. ch., for Pao-ting-fu, 35 00
Sutton, 1st Cong. ch. 10 00
Templeton, Cong. ch. 7 85
Truro, 1st Cong. ch. 10 00
Uxbridge, 1st Cong. ch., toward support Geo. M. Newell, 25 00
Walpole, 2d Cong. ch. 15 00
Waltham, Swedish Cong. ch. 8 86
Ware, East Cong. ch. 419 39
Warren, Cong. ch. 87 42
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 152 60
Wendell, Cong. ch. 10 00
West Barnstable, Cong. ch. 6 00
West Boylston, 1st Cong. ch. 9 47
West Brookfield, Cong. ch. 3 55
Westhampton, T. N. T. 38 00
Westport, Pacific Union Cong. ch. 7 50
West Newton, 2d Cong. ch., toward support Rev. J. H. DeForest, 600 00
West Somerville, Cong. ch. 10 00
West Tisbury, 1st Cong. ch. 11 46
Williamsburg, Cong. ch., toward support Rev. C. T. Riggs, 7 66
Williamstown, Williams College, Class of 1891, W. Marriotte Canby, 20, and Rev. H. G. Person, 15, toward support Rev. Geo. Allchin, 35 00
Wilmington, Cong. ch. 31 24
Winchendon, North Cong. ch. 36 80
Woburn, Montvale Cong. ch. 4 90
Worcester, Piedmont Cong. ch., of which 65 toward support Dr. J. B. McCord, 74.25; Union Cong. ch., 36.46; Adams-sq. Cong. ch., 30; C. E. Hunt, 15, 155 71
Yarmouth, Cong. ch. 5 00—9,275 76
Legacies.—Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40 00
Worcester, Charlotte L. Goodnow, by Luther Conant, Ex'r, 3,400 00—3,440 00

12,715 76

Rhode Island

Central Falls, Cong. ch. 32 93
East Providence, Newman Cong. ch. 30 00
Newport, United Cong. ch. 57 92
Peacedale, Cong. ch. 60 93
Providence, Free Evan. ch., 26; Pilgrim Cong. ch., 23; Union Cong. ch., 6.75, 55 75
Wood River Junction, Cong. ch. 2 00—239 53

Young People's Societies

MAINE.—Alfred, Y. P. S. C. E., 7.63; Island Falls, Whittier Y. P. S. C. E., 15.50, 23 13
NEW HAMPSHIRE.—Merrimac, 1st Y. P. S. C. E., 5; Peterboro, Y. P. S. C. E., 15.53; Sanbornton, do., 5, 25 53
VERMONT.—Whiting, Y. P. S. C. E. 1 00
MASSACHUSETTS.—Beachmont, Jun. Y. P. S. C. E. of Trinity Cong. ch., 5; Dudley, 1st Cong. Y. P. S. C. E., for Ing-hok, 10; Easthampton, 1st Cong. Y. P. S. C. E., for work in India, 3; Fitchburg, Rollstone Y. P. S. C. E., 10; Granby, Y. P. S. C. E., for native preacher, 15; Greenfield, 2d Cong. Y. P. S. C. E., for Pao-ting-fu, 10; Lawrence, South Cong. Y. P. S. C. E., for Shao-wu, 6; Northbridge, Rockdale Y. P. S. C. E., 3.50; Phillipston, Y. P. S. C. E., for work in India, 1; Shirley, Y. P. S. C. E., for Shao-wu, 5; Walpole, Y. P. S. C. E., for Sholapur, 30; Wellesley, Y. P. S. C. E., toward support Rev. J. C. Perkins, 25, 123 50
RHODE ISLAND.—Chepachet, Y. P. S. C. E., 3.77; East Providence, United Cong. Y. P. S. C. E., 8, 11 77

184 93

Sunday Schools

MAINE.—Bath, Winter-st. Cong. Sab. sch. 60 00
NEW HAMPSHIRE.—Concord, 1st Cong. Sab. sch., for Aruppukottai, 33.70; Sanbornton, Cong. Sab. sch., of which 17.79 from Mission Band, 21.79, 55 49
VERMONT.—Charlotte, Cong. Sab. sch., 11.36; Dorset, do., 10; New Haven, do., 4.37; South Royalton, do., for catechist, Madura, 20; Vergennes, Cong. Sab. sch., 5, 51 23
MASSACHUSETTS.—Boston, Pilgrim Cong. Sab. sch. (Dorchester), 17; do., Phillips Cong. Sab. sch. (South Boston), 15; Braintree, Cong. Sab. sch., 16.52; Brockton, South Cong. Sab. sch., toward support Rev. H. P. Perkins, 69.30; Chicopee, 3d Cong. Sab. sch., 5; Clinton, 1st Cong. Sab. sch., toward support Rev. J. S. Chandler, 25; Fitchburg, Calvinistic Cong. Sab. sch., 20.94; Foxboro, Cong. Sab. sch., 5.20; Granby, Sab. sch. of ch. of Christ, of which 3.35 from pastor's class, and 4.49 from Mrs. W. A. Taylor's class, 12.14; Hardwick, Cong. Sab. sch., 5; Haverhill, West Cong. Sab. sch., 24; Hyde Park, 1st Cong. Sab. sch., 7.64; Lakeville, Precinct Cong. Sab. sch., 6.39; Lawrence, South Cong. Sab. sch., Chinese scholars, for Shao-wu, 6; Lowell, High-st. Cong. Sab. sch., 26.02; Monson, Cong. Sab. sch., toward support Rev. H. J. Bennett, 30.15; Montague, 1st Cong. Sab. sch., 2.82; Sharon, Cong. Sab. sch., 10; Southampton, do., 10.80; Sunderland, Cong. Sab. sch., for Pao-ting-fu, 25; Wellesley, Cong. Sab. sch., toward support Rev. J. C.

Perkins, 25; West Somerville, Cong. Sab. sch., 10.55; Weymouth Heights, do., 10; Worcester, Old South Cong. Sab. sch., toward support Rev. C. B. Olds, 38.09; do., Adams-sq. Cong. Sab. sch., 10, 433 56

RHODE ISLAND. — Pawtucket, Park-pl. Cong. Sab. sch., for Pang-Chuang, 15; East Providence, Newman Cong. Sab. sch., 14, 29 00

629 28

MIDDLE DISTRICT

Connecticut

Ansonia, Ger. Cong. ch. 3 00
Berlin, 2d Cong. ch. 51 00
Bridgeport, Park-st. Cong. ch., 257.07; 2d Cong. ch., 80; Olivet Cong. ch., 11.50, 348 57
Bristol, Cong. ch., to const. DWIGHT J. MOREY and WALLACE G. THOMPSON, H. M. 200 00
Broad Brook, Cong. ch. 9 07
Brooklyn, Cong. ch. 36 00
Burlington, Rev. E. G. Stone, 3 00
Cheshire, Cong. ch. 34 10
Chester, Cong. ch. 6 57
Clinton, 1st ch. of Christ, for Madura, 31 34
Collinsville, Cong. ch. 25 00
Derby, 1st Cong. ch. 40 02
East Hartford, 1st Cong. ch. 40 84
East Haven, Cong. ch. 24 50
Ellington, Cong. ch. 65 70
Georgetown, Swedish Cong. ch. 1 50
Green's Farms, Cong. ch., to const. MRS. MARY LILLIAN MILLS, H. M. 81 00
Greenwich, North Cong. ch., 24.25; 1st Cong. ch., 5; 2d Cong. ch., toward support Rev. L. Hodous, 1.95; Friend, 33, 64 20
Guilford, 1st Cong. ch. 36 00
Hadlyme, Cong. ch. 31 09
Hampton, Cong. ch. 16 00
Hartford, 2d Cong. ch., 400; Park Cong. ch., 91.22; Wethersfield-av. Cong. ch., 6.50, 497 72
Hebron, 1st Cong. ch. 18 30
Ivoryton, Cong. ch. 21 96
Kent, 1st Cong. ch. 18 94
Mansfield, 1st Cong. ch. 51 00
Meriden, 1st Cong. ch., of which 10 from friend, 58; Center Cong. ch., 40, 98 00
Middlebury, Cong. ch. 33 67
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 23 80
Milford, Plymouth Cong. ch. 25 94
New Britain, South Cong. ch. 341 64
New Haven, Center Cong. ch., 189.63; Davenport Cong. ch., 48.69; Grand-av. Cong. ch., 25; Humphrey-st. Cong. ch., 5; Mrs. J. M. B. Dwight, 25; Rev. H. P. Beach, 6, 299 32
Newington, Cong. ch. 19 00
New London, 2d Cong. ch. 986 76
North Guilford, Cong. ch. 20 00
North Haven, Cong. ch. 77 00
Norwalk, 1st Cong. ch. 130 46
Plainville, Cong. ch. 42 45
Plantsville, Cong. ch. 44 99
Plymouth, Cong. ch. 14 50
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 66 47
Rockville, Union Cong. ch., toward support Rev. W. C. Wilcox, 2.69; Agnes I. Western, 1, 3 69
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 17 00
Sharon, 1st Cong. ch. 6 24
Southbury, Mrs. Hermon Perry, to const. MRS. MARY P. LAMPMIER, H. M. 100 00
South Manchester, Mr. and Mrs. Wm. Neill, for Sholapur, 13 00
South Norwalk, 1st Cong. ch. 61 19
Southport, Cong. ch., toward support Rev. and Mrs. W. B. Stelle, 125 00
South Windsor, 1st Cong. ch. 25 00
Stonington, 1st Cong. ch. 10 00
Stratford, Cong. ch. 2 05
Suffield, 1st Cong. ch. 37 52
Vernon Center, Cong. ch. 4 21
Waterbury, Prospect Cong. ch. 4 10
Westbrook, Cong. ch. 15 30
Westchester, Cong. ch. 1 81
West Hartford, 1st ch. of Christ, of which 150 toward support Rev. H. G. Bissell, to const. MISS ELLEN S. MEANS, H. M. 196 11
West Haven, 1st Cong. ch. 9 00
West Suffield, Cong. ch. 21 75
Winchester, Cong. ch. 22 15
Windsor, 1st Cong. ch. 11 50
Winsted, 2d Cong. ch. 83 23
Woodstock, 1st Cong. ch. 19 25 — 4,769 52
Legacies. — Norwalk, Wm. J. Craw, add'l, 3,250 00

8,019 52

New York

Binghamton, Plymouth Cong. ch. 5 00
Brooklyn, Central Cong. ch., 1,997.55; Clinton-av. Cong. ch., toward support Rev. Lucius C. Porter, 1,000; Tompkins-av. Cong. ch., 800; Plymouth Cong. ch., 323.80: Flatbush Cong. ch., 105.89; Puritan Cong. ch., 19.41; Canarsie Cong. ch., 5; Immanuel Cong. ch., 1.78; Josephine L. Roberts, 5, 4,258 43
Buffalo, 1st Cong. ch., toward support Rev. Chas. M. Warren, 190 08
Canandaigua, Cong. ch. 65 70
Clifton Springs, Mrs. Andrew Peirce, 25 00
Cohoes, Friend, 10 00
Cortland, 1st Cong. ch., 29.50; H. E. Ranney, 100, 129 50
Danby, Cong. ch. 6 25
Elizabethtown, Cong. ch. 21 97
Gasport, Cong. ch. 6 54
Groton, Cong. ch. 26 59
Hamilton, Cong. ch. 14 00
Homer, Cong. ch. 24 75
Lebanon, 1st Cong. ch. 5 00
New York, Broadway Tab. Cong. ch., for village work, 30; Manhattan Cong. ch., Katherine E. Chapman, for Aruppukottai, 5; Levi P. Treadwell, 1, 36 00
Orient, Cong. ch. 9 08
Oswego, Cong. ch. 8 59
Oswego Falls, Cong. ch. 9 22
Oxford, Cong. ch. 27 00
Pelham, ch. of the Covenant, 6 12
Port Chester, 1st Cong. ch. 4 00
Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Raynolds, 156 00
Rochester, South Cong. ch. 15 36
Rockaway Beach, 1st Cong. ch. 10 00
Rocky Point, Cong. chapel, 15 00
Saugerties, Cong. ch. 10 00
Sidney, Cong. ch. 17 00
Smyrna, Cong. ch. Miss. Soc. 18 00
Summer Hill, Cong. ch. 15 50
Warsaw, Cong. ch. 12 55
Watertown, Cong. ch. 5 00
———, Friend in Central New York, 40 00 — 5,203 23
Legacies. — New York, Edwin Stone, by Sumner R. Stone, Ex'r, add'l, 12,000 00

17,203 23

New Jersey

Glen Ridge, Cong. ch., toward support Dr. Frank Van Allen, 820 00
Newark, T. B. H., for work in Turkey, 10 00
Orange, Orange Valley Cong. ch. 138 98
Verona, 1st Cong. ch. 2 35 — 971 33

Pennsylvania

Braddock, 1st Cong. ch. 5 47
Ebensburg, 1st Cong. ch. 30 00
Philadelphia, Mrs. Sarah R. Weed, 50 00
Ridgway, Ida E. Wood, 5 00
Wilkesbarre, Daniel W. Hughes, 10 00 — 100 47
Legacies. — Philadelphia, Dr. Samuel Ashhurst, add'l, 239 26
Pittsburg, Ellen Price Jones, add'l, 12 50 — 251 76

352 23

Ohio

Akron, 1st Cong. ch. 92 75
Bellevue, 1st Cong. ch. 28 00
Brownhelm, Cong. ch. 6 00
Chatham, Cong. ch. 10 14
Cincinnati, Columbia Cong. ch. 40 00

Cleveland, Plymouth Cong. ch., 63.96; Hough-av. Cong. ch., of which 58.77 for Ing-hok, 63.77; 1st Cong. ch., 32.25; Puritan Cong. ch., 11.89; East Madison-av. Cong. ch., 11.34; Emanuel Cong. ch., 10; Lake View Cong. ch., 5.65; Glenville Cong. ch., 3, 201 86
Columbus, Plymouth Cong. ch., 55.83; North Cong. ch., 22.65; South Cong. ch., 4.30, 82 78
Elyria, Geo. Gill, 2 00
Hudson, Cong. ch. 30 53
Lexington, Cong. ch. 5 00
Lima, 1st Cong. ch., for Harpoot, 25 00
Marietta, 1st Cong. ch. 350 00
Newark, 1st Cong. ch. 4 00
Newton Falls, 1st Cong. ch. 4 79
North Olmsted, Cong. ch. 38 00
Norwalk, 1st Cong. ch. 15 90
Oberlin, 2d Cong. ch. 327 14
Radnor, Cong. ch., of which 5 from Ladies' Aid Soc. 28 83
Rootstown, Cong. ch. K. E. Soc. 14 60
Tallmadge, Cong. ch. 56 20
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122.75; Central Cong. ch., 108.53; Washington-st. Cong. ch., of which 1 from Rev. E. B. Allen, for orphans, Shao-wu, 15.36, 246 64
Wayne, Cong. ch. 21 00
Wellington, 1st Cong. ch. 55 00
West Williamsfield, Cong. ch. 2 65
Weymouth, Cong. ch. 2 75—1,691 56

Maryland

Baltimore, The mother of the late Wm. Cross Moore, in memoriam, for support of two native evangelists in Turkey, 100 00

District of Columbia

Washington, 1st Cong. ch. 45 34

Virginia

Herndon, Cong. ch. 5 85

Georgia

Atlanta, Friends, 10 00

Young People's Societies

Connecticut. — Dayville, Y. P. S. C. E., 3.60; East Hampton, Y. P. S. C. E., toward support G. M. Newell, 25; Hartford Center, Y. P. S. C. E., 25; Middlefield, Y. P. S. C. E., 4.45; Middletown, Westfield Y. P. S. C. E., 8, 66 05

New York. — Bay Shore, Y. P. S. C. E., 5; Brooklyn, do., of Lewis-av. Cong. ch., for Shao-wu, 30; Camden, Jun. Y. P. S. C. E. of 1st Cong. ch., 5; Norwood, Y. P. S. C. E., 5; Rocky Point, do., 3; Wellsville, do., for Shao-wu, 5, 53 00

New Jersey. — Newark, Young People's Union of Belleville-av. Cong. ch., for Aruppukottai, 12; Plainfield, Jun. Y. P. S. C. E., 5.35, 17 35

Ohio. — Gomer, Y. P. S. C. E. of Welsh Cong. ch., for Aruppukottai, 30; Jefferson, Y. P. S. C. E., for Ing-hok, 15; Springfield, Y. P. S. C. E. of 1st Cong. ch., for Shao-wu, 15, 60 00

District of Columbia. — Washington, Y. P. S. C. E. of 1st Cong. ch., for Harpoot, 30 00

226 40

Sunday Schools

Connecticut. — Bridgeport, South Cong. Sab. sch., 60; Brooklyn, Cong. Sab. sch., 5; Columbia, do., 5; Milford, 1st Cong. Sab. sch., 12.01; North Haven, Cong. Sab. sch., 7.27; Norwich, Broadway Cong. Sab. sch., 20; Orange, Cong. Sab. sch., 9.77, 119 05

New York. — Brooklyn, Flatbush Cong. Sab. sch., 5; Canandaigua, Cong. Sab. sch., 50.24; Homer, do., 35; Rockaway Beach, 1st Cong. Sab. sch., 12; Spencerport, Cong. Sab. sch., 6.80; Warsaw, Cong. Sab. sch., 10, 119 04

New Jersey. — Cedar Grove, Cong. Sab. sch., 5; East Orange, Trinity Cong. Sab. sch., 10; Nutley, St. Paul's Cong. Sab. sch., 20, 35 00

Ohio. — Cleveland, Glenville Cong. Sab. sch., 10.21; Hudson, Cong. Sab. sch., 6.25; Jefferson, do., for Ing-hok, 15; Marietta, 1st Cong. Sab. sch., 20; Newark, do., 2; Ravenna, Cong. Sab. sch., 5.97; Toledo, Central Cong. Sab. sch., 20, 79 43
Virginia. — Herndon, do. 7 20

359 72

INTERIOR DISTRICT

Kentucky

Berea, Cong. ch. 1 50

Tennessee

Memphis, Strangers Cong. ch. 46 80
Pleasant Hill, Cong. ch. 1 00—47 80

Alabama

Midland City, Christian Hill Cong. ch. 5 00

Texas

Austin, 1st Cong. ch., Ira H. Evans, 50 00

Indiana

Angola, Ind. Cong. ch. 8 00
East Chicago, 1st Cong. ch. 8 25
Winona Lake, Rev. and Mrs. A. Young, 5 00—21 25

Illinois

Atkinson, Cong. ch. 9 40
Aurora, New England Cong. ch. 172 50
Byron, Cong. ch. 8 00
Canton, 1st Cong. ch., Rev. A. R. Thain, 10 00
Chicago, California-av. Cong. ch., 175; Warren-av. Cong. ch., 65.70; Washington-pk. Cong. ch., 46; Union-pk. Cong. ch., 25; University Cong. ch., 26; do., In loving memory of H. B. H., 10; 1st Cong. ch., 20.92; Pilgrim Cong. ch., 33.60; Christ Ger. Cong. ch., 14.50; do., Ladies' Aid Soc., 2.02; Leavitt-st. Cong. ch., 6.80; Bethesda Cong. ch., 6; H. Augustine Smith, 100; Arthur D. Millard, 81.41, 612 95
Earlville, Cong. ch. 13 00
Elburn, 1st Cong. ch. 9 28
Emington, Cong. ch., of which 30 for Pang-Chuang, 47 00
Evanston, 1st Cong. ch. 94 00
Geneva, Cong. ch. 11 80
Granville, Cong. ch. 28 61
Highland, 1st Cong. ch. 3 35
Hinsdale, Cong. ch. 31 00
Illini, Cong. ch. 3 00
Marseilles, 1st Cong. ch. 9 44
Mendon, Cong. ch. 39 25
Morgan Park, Cong. ch. 8 00
Pekin, Cong. ch. 20 80
Plainfield, Cong. ch. 12 00
Polo, Ind. Presb. ch. 48 20
Rockford, 2d Cong. ch., of which 100 from Ralph Emerson, 213 87
Roseville, Mr. and Mrs. L. C. Axtell, 170 00
Toulon, Cong. ch. 36 00
Waukegan, 1st Cong. ch. 4 00
Wilmette, Cong. ch. 25 00—1,640 45

Michigan

Allendale, Cong. ch. 3 00
Almont, Cong. ch. 4 40
Ann Arbor, 1st Cong. ch. 104 35
Bass River, Cong. ch. 1 00
Benton Harbor, Cong. ch. 10 00
Cadillac, Cong. ch. 4 20
Calumet, 1st Cong. ch. 58 53
Chelsea, 1st Cong. ch. 16 72
Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson, 334.52; Woodward-av. Cong. ch., 43.57, 378 09
Dowagiac, 1st Cong. ch. 3 00
Frankfort, Ladies' Miss. Soc. 5 00
Grand Rapids, Plymouth Cong. ch., of which 3 from Miss. Soc. for catechist, Madura, 8; East Cong. ch., 3, 11 00

Hancock, Cong. ch.	43 28	
Hudson, 1st Cong. ch.	19 52	
Imlay City, 1st Cong. ch.	15 00	
Lansing, Plymouth Cong ch.	9 56	
Litchfield, Cong ch.	5 50	
Mancelona, Cong. ch.	3 00	
Metamora, Pilgrim Cong. ch.	3 00	
Olivet, Cong. ch.	50 00	
Pontiac, Rev. S. Penfield,	10 00	
Port Huron, 1st Cong. ch.	98 46	
Vermontville, 1st Cong. ch.	8 50	
Wacousta, Cong. ch.	8 00	
White Cloud, 1st Cong. ch.	3 00	
——, Friend,	40 00	—916 11
Legacies.—Ann Arbor, Dr. Corydon L. Ford, by Bryant Walker, Adm'r, add'l,		100 00
		1,016 11

Wisconsin

Annaton, Cong. ch.	2 00	
Baraboo, Cong. ch.	22 00	
Beloit, 1st Cong. ch.	20 50	
Blake's Prairie, Cong. ch.	10 00	
Bloomington, 1st Cong. ch. and Sab. sch.	36 00	
Brandon, Cong. ch.	14 00	
Burlington, Plymouth Cong. ch., toward support Dr. C. F. Rife,	52 50	
Clinton, Cong. ch.	8 60	
Delavan, Cong. ch., toward support Dr. C. F. Rife,	60 52	
Fairview, Cong. ch.	2 50	
Elkhorn, Cong. ch.	16 50	
Hayward, Cong. ch.	14 00	
Lima, Union Cong. ch.	4 00	
Madison, Pilgrim Cong. ch.	21 00	
Mazomanie, Cong. ch.	12 03	
Mill Creek, Cong. ch.	5 60	
Milwaukee, Grand-av. Cong. ch., 94.56; Pilgrim Cong. ch., 25,	119 56	
New Richmond, 1st Cong. ch.	9 70	
Racine, C. E. Vanzant, for Mt. Silinda,	15 00	
Star Prairie, Cong. ch.	3 17	
Token, Cong. ch.	1 60	
Wauwatosa, Cong. ch.	50 00	—500 78

Minnesota

Ada, Cong. ch.	9 12	
Belgrade, 1st Cong. ch.	6 00	
Crookston, 1st Cong. ch.	5 04	
Faribault, Cong. ch.	54 58	
Hutchinson, Cong. ch.	16 00	
Lamberton, Cong. ch.	4 71	
Mantorville, 1st Cong. ch.	10 00	
Medford, Cong. ch.	2 00	
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 112.50; 1st Cong. ch., 100; Linden Hills Cong. ch., 25; Lyndale Cong. ch., 8; Pilgrim Cong. ch., 4.75,	250 25	
Monticello, 1st Cong. ch.	10 00	
Northfield, Cong. ch.	71 92	
Owatonna, Cong. ch.	6 19	
St Paul, Plymouth Cong. ch., 57.96; Park Cong. ch., Mrs. C. J. Hunt, 25,	82 96	
Springfield, Cong. ch.	8 31	
Wadena, Cong. ch.	13 00	—550 08

Iowa

Anamosa, Cong. ch.	30 00	
Avoca, 1st Cong. ch.	10 15	
Cedar Falls, Cong. ch.	137 20	
Chester Center, Cong. ch.	3 46	
Clarion, Cong. ch.	15 00	
Council Bluffs, 1st Cong. ch.	24 60	
Danville, Cong. ch.	98 00	
Davenport, Edwards Cong. ch.	65 00	
Decorah, Cong. ch.	35 25	
Des Moines, Plymouth Cong. ch., toward support Rev. J. K. Browne,	467 93	
Dunlap, 1st Cong. ch.	35 00	
Eddyville, Cong. ch.	7 00	
Emmetsburg, Cong. ch.	1 00	
Farnhamville, Cong. ch.	25 28	
Fontanelle, Cong. ch.	5 07	
Grand View, Cong. ch.	15 20	
Hartwick, Cong. ch.	5 60	
Ionia, Cong. ch.	14 00	
Monona, Cong. ch.	18 37	
Monticello, Cong. ch.	35 00	
Newburg, Cong. ch.	3 50	
Oakland, Cong. ch. Ladies' Aid Soc.	3 00	—1,054 61

Missouri

Cameron, Cong. ch.	30 00	
Kansas City, Prospect-av. Cong. ch.	10 00	
Meadville, Cong. ch.	12 75	
St. Joseph, Tabernacle Cong. ch.	35 60	
St. Louis, Pilgrim Cong. ch., of which 50 from C. M. Adams, 196.95; Compton Hill Cong. ch., 61.45; Fountain Park Cong. ch., 32.70; Hyde Park Cong. ch., 5,	296 10	
Springfield, 1st Cong. ch.	57 60	
Webster Groves, Old Orchard Cong. ch.	10 00	—452 05

North Dakota

Blue Grass, Ger. Cong. ch.	20 00	
Buchanan, Cong. ch.	3 83	
Elbowoods, Cong. ch.	4 00	
Fort Berthold, Cong. ch.	4 00	
Hesper, Cong. ch.	3 00	
Kulm, 1st Cong. ch.	25 00	
Leipzig, St. Johannesthal Ger. Cong. ch., 20; Emmaus Ger. Cong. ch., 15.60,	35 60	
Leipzig and Hebron, Ger. churches,	20 00	—115 43

South Dakota

Aberdeen, Plymouth Cong. ch., of which 1 from Henrietta B. Mason,	3 05	
Belle Fourche, Cong. ch.	11 57	
Clear Lake, Cong. ch.	11 20	
Oacoma, Cong. ch.	6 00	
Rapid City, Cong. ch.	26 00	
Sioux Falls, Ger. Cong. ch.	4 00	
Worthing, Cong. ch.	4 00	—65 82

Nebraska

Albion, Cong. ch.	17 21	
Camp Creek, Cong. ch.	8 00	
Crete, 1st Cong. ch.	45 00	
Exeter, Cong. ch.	30 45	
Fairmont, Cong. ch.	18 35	
Friend, 1st Cong. ch.	20 00	
Grand Island, Cong. ch.	6 10	
Hastings, 1st Cong. ch.	100 00	
Keystone, Cong. ch.	16 10	
Lincoln, Salem Ger. Cong. ch. wedding collection, by Rev. D. G. Schurr,	10 00	
Loomis, 1st Cong. ch.	9 00	
Naper, Christ's Ger. Cong. ch.	5 50	
Omaha, 1st Cong. ch., 300; Plymouth Cong. ch., 27.40,	327 40	
Pierce, Cong. ch.	4 00	
Ravenna, Cong. ch.	3 40	
Rokeby, Cong. ch.	4 00	
Santee, Pilgrim Cong. ch.	18 00	
Sutton, 1st Cong. ch.	7 21	—649 72

Kansas

Carbondale, Cong. ch.	6 50	
Centralia, Cong. ch.	20 00	
Dover, Cong. ch.	4 62	
Fairview, Plymouth Cong. ch.	5 76	
Ford, Cong. ch.	5 00	
Independence, 1st Cong. ch.	5 00	
Kansas City, Chelsea Cong. ch., 4; Pilgrim Cong. ch., 3; Mrs. Isabella J. Tucker, 1,543.50,	1,550 50	
Kinsley, 1st Cong. ch.	15 00	
Manhattan, 1st Cong. ch.	5 00	
Smith Center, Cong. ch.	11 27	
Sylvia, Cong. ch.	10 00	
Tonganoxie, Cong. ch.	13 00	
Topeka, Seabrook Cong. ch.	5 00	
Wakefield, Cong. ch.	61 50	—1,718 15

Montana

Billings, 1st Cong. ch.	18 36	
Missoula, Swed. Cong. ch.	7 50	
Wibaux, 1st Cong. ch.	3 00	—28 86

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank,	235 00	

Fort Collins, Plymouth Cong. ch., 40; Ger. Evan. Cong. ch. 20, 60 00
Montrose, Cong. ch. 25 00——320 00

Young People's Societies

ILLINOIS.—Chicago, 1st Y. P. S. C. E., 2.15; Lagrange, Y. P. S. C. E., 25; Marseilles, do., 5; Nunda, do., for Aruppukottai, 5, 37 15
MICHIGAN.—Grand Rapids, Smith Memorial do. 5 00
WISCONSIN.—Ripon, Y. P. S. C. E. of 1st Cong. ch., for Shao-wu, 30 00
MINNESOTA.—Minneapolis, Fremont-av. Y. P. S. C. E., for Shao-wu, 15 00
IOWA.—Alvord, Y. P. S. C. E., 1.33; Oakland, do., 4; Williamsburg, do., 13.75, 19 08
NORTH DAKOTA.—Hankinson, Y. P. S. C. E. 5 27
SOUTH DAKOTA.—Yankton, Y. P. S. C. E. 5 00
NEBRASKA.—Cowles, Y. P. S. C. E., 1; Ravenna, do., 4.31, 5 31
KANSAS.—Topeka, Y. P. S. C. E. of Seabrook Cong. ch. 8 00
COLORADO.—Cripple Creek, Y. P. S. C. E. 5 00
134 81

Sunday Schools

KENTUCKY.—Berea, Cong. Sab. sch. 20
ALABAMA.—Marion, 1st Cong. Sab. sch. 1 55
ILLINOIS.—Alton, Cong. Sab. sch., 4.94; Chicago, Bethesda do., 8; do., Afternoon do., 1.50; Union Park, Cong. Sab. sch., 10; Madison-av., do., 5; South Chicago, do., 10; Highland, do., 4.28; Joy Prairie, do., for work in China, 7.80, 51 52
MICHIGAN.—Mancelona, Cong. Sab. sch., 2; Saginaw, Genesee-av. Cong. Sab. sch., 2.46, 4 46
WISCONSIN.—Rosendale, Cong. Sab. sch., 9.71; Sheboygan, do., for Ing-hok, 30, 39 71
IOWA.—Baxter, Cong. Sab. sch., 5.50; Church, Ger. Cong. Sab. sch., 5; Newton, do., Class of J. E. Cross, for Pang-Chuang, 30; Sioux Rapids, 1st Cong. Sab. sch., 5, 45 50
KANSAS.—Kansas City, Pilgrim Cong. Sab. sch. 2 00
144 94

PACIFIC DISTRICT

Arizona

——, Friend, 500 00

Utah

Ogden, 1st Cong. ch. 10 60

Nevada

Reno, 1st Cong. ch. 28 30

Idaho

Weiser, Cong. ch. 3 25

Washington

Black Diamond, Pilgrim Cong. ch. 2 00
La Crosse, Congregation of Rev. H. Vogler, 7 00
Ritzville, Salems Cong. ch. 18 00
Seattle, Green Lake Cong. ch. 7 00
Sylvan, Cong. ch. 4 55
Westbranch, Cong. ch. 8 40——46 95

Oregon

Ashland, 1st Cong. ch. 18 21

California

Bakersfield, 1st Cong. ch. 25 00
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Claremont, Cong. ch. 10 66
Fruitvale, Cong. ch. 30 00
Lodi, Cong. ch. 10 00
Los Angeles, East Cong. ch., 5; J. M. S., toward support Rev. V. P. Eastman, 10, 15 00
Nordhoff, Mrs. J. R. Gelett, 5 00
Oxnard, Rev. John A. Ainslee, 1 25
Pomona, Pilgrim Cong. ch. 1,000 00
San Diego, Emily A. Berlet, 25 00
San Francisco, China Cong. ch. 10 10
Santa Barbara, Cong. ch., Emily Beckwith, deceased, 100 00
Sunnyvale, Cong. ch. 1 50—1,305 51

Territory of Hawaii

Honolulu, Kawaiahao Cong. ch., 218; Hawaiian churches, 71.80; Mrs. M. S. Rice, 50; Mrs. E. W. Hay, for the Nauru Mission, 3, 342 80

Young People's Societies

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